

THE CONVENTS
OF ♦♦♦♦♦
GREAT BRITAIN

BY

FRANCESCA M. STEELE

(DARLEY DALE)



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The Convents of Great Britain.

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FR. WILFRIDUS LESCHER, O.P.

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THE CONVENTS OF GREAT BRITAIN

BY

FRANCESCA M. STEELE

(DARLEY DALE)

pseud.

With a Preface

By Father Thurston, S.J.

ST. LOUIS, MO.

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PREFACE.

IF the question were to be asked what is the most striking feature of the religious history of the nineteenth century, I think I should be tempted to answer that nothing in the last hundred years has been more remarkable and on the whole more far-reaching in its effects than the incredible growth and multiplication of congregations of religious women. Over a great part of Europe, which Protestantism had spared, the French Revolution and the wars of Napoleon swept like a flame. Behind them was left, religiously speaking, nothing but ruin and desolation. Only here and there in sheltered nooks and corners a green spot was to be found upon which the eye could rest with pleasure; but for the most part the very promise of the future seemed to have been withered to the roots. A few years passed, peace was restored, and lo! on every side the land was verdant again with a hardy and luxuriant growth

far surpassing all that had gone before. There was a vigour hitherto undreamed of about the new life. It was in touch with the needs of men. It seemed almost to be fostered by the sin and suffering and indifference of the world around it, and it thrived just where these made themselves felt most keenly. It sent out offshoots into distant lands, which in turn germinated and grew and spread, and by the power of very sympathy, it seems to have quickened some kindred vital spark even in the hitherto sterile soil of Anglicanism, to which all growth was strange.

Such in general terms has been the history of that extraordinary revival of religious life of which the Church has been witness since the beginning of the nineteenth century. So luxuriant has been the undergrowth of new foundations, so manifold the needs to which they minister, and so various the qualifications which they ask in their subjects, that to those outside, who would fain know them more intimately, the task of distinguishing between one and another is not a little bewildering. No accurate information is anywhere to be obtained either as to the exact names and numbers of those Institutes which have been approved in Rome, or as to the nature of their Rule, or as to the relative size and importance of the communities connected with

them. *The Histoire des Ordres Monastiques* of Helyot, even as re-edited by Badiche, is now, of course, hopelessly antiquated. The courageous undertaking of Dr. Max Heimbucher, entitled *Die Orden und Kongregationen der Katholischen Kirche*, of which the second portion dealing with the more modern Congregations was published a year after the first, has provided only partial and inadequate materials for such a task as the compiler of this little book has taken upon herself. Dr. Heimbucher's work may be recommended as the best general view of the subject, but it would need to be at least twice as big as it is to supply any detailed account of the Congregations now domiciled in England. So again, although Mr. J. N. Murphy's *Terra Incognita*¹ is consecrated more especially to the United Kingdom, it is obvious that things have developed greatly since the publication of his excellent work.

It seems impossible then to procure any sort of statistics as to the precise number of new Religious Institutes which have been founded in the past century, still less as to the number of settlements which they have made or of the nuns that are resident in each. But we may obtain some

¹ Mr. Murphy's book, though extending to nearly 800 pages, deals only with some twenty different Congregations of nuns.

imperfect ideas as to the development of Religious Orders for women in one particular country by an examination of such a work as that of M. Émile Keller, *Les Congrégations Religieuses en France*, Paris, 1880. We find that this writer as a result of his painstaking but incomplete researches enumerates nearly four hundred distinct Institutes of religious women then established on French soil. Of course many of these are very small, confined only to a single diocese and often to a single community, but they have seemingly a distinct Rule, and for the most part a distinct approbation from the Holy See. From a rough calculation founded upon the very imperfect data which M. Keller provides, I should judge that more than half of them have come into existence since the French Revolution. The confusion of names owing to a very natural tendency in the founders of such Institutes to select the same patrons, and to invoke them under the same titles, is almost incredible. There appear to be for instance more than thirty different Congregations bearing the designation of Sœurs de Notre Dame, or Religieuses de Notre Dame, neither are these in all cases adequately distinguished by fuller or more familiar appellations. There are Sœurs de la Charité de Notre Dame, and there are Sœurs de Notre Dame de Charité,

the one a Congregation founded in the seventeenth, the other in the eighteenth century. Both these, of course, are quite distinct from the Sœurs de Notre Dame de Charité du Bon Pasteur, so well known in England as the Good Shepherd Nuns; and from the Sœurs de Notre Dame de Charité du Refuge, the original Congregation of much older date,—represented here by a convent at Bartestree, near Hereford,—as also from the Filles de la Charité de Ste. Marie. Besides all these, we have of course the Filles de la Charité de St. Vincent de Paul, the famous “white cornettes,” who alone in England are commonly known as Sisters of Charity; while again there are three or four distinct Institutes of nuns called simply Sœurs de la Charité, without any addition, the best known of which is a modern Congregation founded originally at Besançon, but now widely spread in Italy and along the shores of the Mediterranean.

In this country, of course, with our more restricted numbers there is not the same danger of confusion; still, the variety of Religious Institutes even in England is sufficiently great to render such a directory as Miss Steele has provided in the pages which follow acceptable for many reasons. Not least in importance among the useful purposes which it may serve is the help offered to those who are perplexed about

the choice of a state of life, and whose acquaintance with the interior of convents or with the work and spirit of the different Religious Institutes is often of the vaguest. It need hardly be said that, if a girl were to offer herself to a religious community, merely because she liked the account given of their work in such a handbook as the present, she would under ordinary circumstances be acting very foolishly. But while a volume of this kind is no more intended to determine religious vocations without further advice, than the pharmacopeia is intended to enable patients to do without physicians, it may nevertheless be very useful to the perplexed as a preliminary guide, and as a basis for further inquiry.

Writing in the year 1900, at the turn of the century, one's thoughts naturally travel back to the centennial years that have preceded it, and one is led to contrast the prosperous condition of the Religious Orders now with thier condition in past.

In the pages which follow, Miss Steele enumerates over ninety distinct congregations of women settled in Great Britain. The number of separate communities, nearly all of them possessing a chapel of their own, where the Blessed Sacrament is reserved, and Mass is at least occasionally celebrated, is over 600. It does not

seem excessive to allow an average of ten or twelve Sisters to each establishment. We are thus led to the conclusion that the number of nuns at present domiciled in England and Scotland must exceed six or seven thousand and may possibly amount to ten thousand. It will be understood of course that here, and throughout the volume, there is question only of Religious Congregations approved by the Holy See in the Catholic Church, and never of Anglican Sisterhoods.

Now in the year 1600 there seem to have been but two convents in existence founded by English ladies. The one was that of the Bridgettine nuns from Sion, near Isleworth, who after settling a short period in the Low Countries and at Rouen, had finally established themselves in Lisbon. The other was the Convent of English "Benedictine Dames" which had been begun only two years before in Brussels. Both these communities have survived to our times. The nuns from Lisbon, after a residence of some years at Spettisbury, have established themselves at Chudleigh, near the Devonshire coast; the Benedictines are now at East Bergholt, in Suffolk.

One hundred years later a curious wave of religious excitement seems to have passed over England. Many pamphlets were published at the time expressing alarm at the growth of

Popery, denouncing the audacity of the Papists, and, in particular, calling attention to the danger which threatened the State from the numerous English seminaries and religious houses for women existing on the Continent. Speaking of England itself, the writer of one of these pamphlets remarks: "The Popish Bishops and priests are everywhere at liberty to make what converts they can. There are not fewer than twenty priests about one chapel in Lincoln's Inn Fields every Sunday, part of whose business is to say the Masses, and another part to make converts. Have they not carried their converts in triumph to their Mass at Durham? Do they not brag at the Sister Lanes' Mass-house, or rather nunnery, in Winchester, in the very face of the Cathedral, of the converts they make there?"

"They have their Popish schools in London and too many other places. They have their nunneries at York for instance and at Hammer-smith; and the latter nuns live in hopes of a better accommodation at a noble house not far from them, which I think is called Sion House and they say belongs to the nuns of St. Bridget."

Regarding "the Sister Lanes' Mass-house, or rather nunnery, in Winchester, in the very face of the Cathedral," I have no information to give.

The nunnery at York is the famous Bar Convent, which still stands upon the same site which it occupied then. The convent at Hammersmith has also never passed out of Catholic hands. Towards the end of the century it became the home of the exiled Benedictine nuns from Dunkirk. More recently it was known as St. Thomas' Seminary and was tenanted by the ecclesiastical students of the diocese of Westminster. But since then it has again come into the possession of a community of nuns, and now, beautified and renovated by its new owners, it forms a spacious convent-school for the Dames du Sacré Cœur. The two communities at Hammersmith and York, the only two which existed in England at the end of the seventeenth century, both belonged to the Institute of Mary, a Congregation founded by an Englishwoman, Mary Ward, and known to this day in Germany by the name of the *Englische Fräulein*. In 1669 a party of these Sisters courageously came over to England and established themselves first at Hammersmith and afterwards at York. In 1703, the year in which the pamphlet quoted above was printed, the Hammersmith community numbered fourteen and that at York eleven. Despite the reference to the Sister Lanes' at Winchester, these were probably at this period

the only nuns to be found in the whole of Great Britain.

On the Continent, of course, at the time of which we are speaking there were communities of English women. More than one of the pamphlets just referred to gives a complete list of them. Benedictine convents of English foundation existed at Brussels, Cambray, Ghent, Paris, Pontoise, Dunkirk, and Ipres. The Bridgettines were still at Lisbon. There were Augustinian nuns at Louvain, at Bruges (where even now they are found within the same enclosure beside "Carm Street"), and at Paris. The Canonesses of the Holy Sepulchre were at Liège, and there was a convent of Dominican nuns at Brussels. There were three communities of Discalced Carmelites, or Teresians, as they were then commonly called, at Antwerp, Lier, and Hoogstraet. There were also three convents of Poor Clares, viz., at Gravelines, Dunkirk, and Aire in Artois, besides a community of Collettines at Rouen, one of Conceptionists, best known as the "Blue Nuns," at Paris, and one of the Third Order of St. Francis at Bruges. In all there were not less than twenty-two English convents abroad, and in some of them the communities seem to have been fairly numerous. The pamphlet already quoted tells us that in Paris the Augustinian

community numbered sixty Sisters, the Benedictines thirty, and the "Blue Nuns" twenty, though these figures are possibly exaggerated.

Another pamphlet of about the same date, *The Danger of Popery*, may be quoted a little more at length. The writer has been speaking of the political menace of Jacobitism, and he continues:

"But as the Ladies contribute as much to keep up the Spirit of Party in England as the men, you will soon perceive from what source that proceeds, when I assure you that at Dunkirk there are two English Seminaries for ladies—that called the Dames, being all women of quality governed by the Lady Cerrell (Caryll?). Each lady that stays to be a nun brings a £500 portion with her. And the young ladies who are pensioners and return to England, pay by the year.

"At Gravelin there is also a very large one. And at Aire another.

"At Bruges there are two very fine Seminaries for English ladies, the one the Augustinians, governed by Lady Lucy Herbert, sister to the present Lord Powis, and the other by Mrs. Roper, of the Lord Tenham's family.

"I have seen often the English ladies of the first in their choir, with magnificence, and their pensioners [the children of the boarding-school]

placed in great order, of which there are seldom under fifty at this house, besides what are at the other.

“At Ghent there is also a nunnery for English ladies where there are abundance of pensioners.

“At Brussels, two. At Antwerp, one. And at Louvain a most celebrated one, all English; besides the Blue Nuns at Paris, who, now that we have peace, will breed up more of our young ladies than any other boarding-school. Also a rich nunnery of Augustines in that great city, seldom under sixty ladies, nuns; and abundance of young ladies, pensioners. Another of Benedictine nuns, in number thirty, and many pensioners.”

When we pass to the year 1800 the number of English convents seems not to have increased, but the situation was very different. Forced to fly from France and the Netherlands, often amid great hardships and suffering, the majority of these communities had sought refuge on their native soil and had been welcomed with generous charity.¹ They settled down here and there

¹ Some of the English communities abroad must have been in sad pecuniary straits for some years before they actually left the country. The following notice appearing in the *Laitie's Directory* for 1791 has a melancholy significance: “Please observe that the report of English houses in France and other

throughout the country where Catholic gentlemen of position had furnished them an asylum, trying for the most part to support themselves by teaching. The advertisements which they inserted for this purpose in the *Laité's Directory* enable us to locate the whereabouts of all of them, and to count accurately the number of communities then in England. Some of the advertisements are very quaint. The following emanating from the Poor Clares, formerly of Rouen and then settled at Hagerstone Castle, near Belford, Northumberland, deserves to be cited as a specimen. It appeared in exactly the same terms for three or four years:

"These ladies reducing Mr. Pitt's hint, when speaking of the employment of youth, to practice, have blended education with lessons of industry; so that the young ladies under their tuition learn everything which on their tender minds can be impressed, to form the good Christian and the industrious house-wife. The recent events on the Continent show the advantage of not only

parts being soon to undergo a suppression, is entirely without foundation. On the contrary, these places expect daily a decree in their favour, which will place them in the most permanent situation and secure their little property. The pensions are as usual." It is obvious that the terrible state of disturbance on the Continent had led English Catholics to infer that their children could no longer be safely sent to school abroad.

knowing what should be done, but also how to do it; they have taken the neighbouring poor children gratis."

The following seems to be a complete list of the convents existing in England in the year 1800. The reader may be interested to compare it with the information set forth in the body of this work. I preserve as far as possible the language of the *Laity's Directory*.

1. The Bar Convent, York.

2. The English Benedictines at Hammersmith, late of Dunkirk.

3. The Ladies of the ancient English community of Brussels (Benedictines), "now by the providence of God established in Bishop's House, St. Peter's Street, Winchester, in a retired and healthy part of the city."

4. The Ladies of the Princenhoff, Bruges (Franciscans), at the Abbey House, Winchester, Hants.

5. Newhall, near Chelmsford, Essex. "The Ladies from Liege have opened their school in a healthy situation, where airy and commodious apartments are fitted up for the immediate reception of young ladies."

6. The Ladies from Louvain (Augustinians), at Amesbury Abbey, Wilts.

7. The Benedictine Dames from Cambray, at Woolton, near Liverpool.

8. The Benedictine Dames from Ghent, in Chapel Street, Preston, Lancs.

9. The Bernardine Dames from Abbey Deprez, Douay, at Cuming's Place, Pentonville, near Islington. They are said to "board and educate young ladies on the same plan they were in such esteem for in Douay."

10. The Ladies of the Order of St. Francis of Sales, at Salesian House, South Row, Queen's Elms, near Fulham Road, Little Chelsea. [An address evidently not intended for telegraphic purposes.]

11. The Poor Clares from Dunkirk, at Church Hill, near Worcester.

12. The Poor Clares from Gravelines, at Gosfield, near Halstead, Essex.

13. The Poor Clares from Rouen, at Hagerstone Castle, near Belford, Northumberland.

14. The Poor Clares from Aire, at Britwell House, near Wallington, Oxfordshire.

15. The Benedictine Dames from Paris, at Marnhull, near West Stour, Shaftesbury, Dorsetshire.

16. The Austin Dames from Carm Street, Bruges, at Hengrave Hall, Bury St. Edmunds, Suffolk.

17. The Dominicanesses from Brussels, at Harpury Court, near Gloucester.

18. The Benedictine Dames of Montargis, at Bodney Hall, near Brandon, Norfolk.

19. The Teresians from Antwerp, at Lanherne, near St. Columb's, Cornwall.

20. The Teresians from Hoogstraet, at Cantford House, near Wimborne, Dorsetshire.

21. The Teresians from Lier, at Auckland St. Helen's, near Durham.

The writer of this Preface cannot in any way make himself responsible for the correctness of the information given in the pages which follow. It is almost inevitable that such a volume should contain some, if not many, inaccuracies. Moreover, in a book compiled from data supplied largely by the convents themselves, there is bound perhaps to be some lack of due perspective. The Institutes, which, numerically at least, are less considerable, are a little prone to write voluminously, and to magnify their office. Those that are busy and thriving can hardly snatch time from more important occupations to furnish even a meagre outline of the points that are most essential, while they are also justly conscious that their work is too prominently before the Catholic public to need much description. At the same time, it

should be said that all reasonable pains seem to have been taken by the compiler to make the book correct, and as far as possible, complete. Those who are best acquainted with the very unsatisfactory execution of other works, both English and foreign, of kindred purpose with the present, will be least disposed to criticize harshly such imperfections as may be found in it.

HERBERT THURSTON, S.J.

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INTRODUCTION

Veni Sponsa Christi; accipe coronam, quam tibi
Dominus preparavit in æternum

IT has been truly said that as there is in nature an antidote for every poison, so in the Catholic Church there is a Religious Order or Congregation for the alleviation of every form of suffering of soul or body.

All these various associations are not represented in this country, but it will perhaps surprise some persons to learn that we have ninety distinct Religious Institutes of women in England, and that besides this some of the older Orders have several Congregations belonging to them, each Congregation with a different foundation, and each foundation with sometimes three or four or even more houses.

Cardinal Wiseman's desire to see London enclosed within a wall of convents is never likely to be fulfilled; nevertheless, if all the Catholic convents in the Metropolis could be placed in one street, the dimensions of that street would astound

most Londoners, who now often pass many buildings quite ignorant that they are nunneries. We propose in the following pages to give a very brief account of the object, spirit, and work of all these various institutions, whose constitutions have been confirmed at Rome, or are under consideration there, that those who are thinking of embracing the religious life may see which are most likely to have an attraction for them.

We also trust that a glimpse at some of the work done by nuns may help to remove the lingering prejudices which still exist against them in the minds of some of "our separated brethren."

The Church not only provides in her Religious Institutes remedies for every form of suffering, but she also prepares for every type of soul the life which exactly suits it; in her maternal care for her children she offers not only "balm in Gilead," but also "corn in Egypt."

All souls have their special attractions, some to the contemplative, some to the active life, some are drawn to an austere life of bodily penance, some to contemplation and interior mortification, some to the active life of nursing the sick, some to visiting prisoners, some to visiting and relieving the necessities of the poor, some to rescuing the lost sheep, some to tending the old and infirm, some to ministering to the mentally afflicted, some to teaching, some to be missionaries in foreign lands, some to help the Holy Souls by their prayers and suffrages.

The world in its ignorance of the religious life supposes that all nuns lead the same kind of what it considers humdrum existence; it has no idea that in Religion, as in the world, there is an immense variety of occupations, to say nothing of those subtler differences in the spirit of each Religious Congregation, by which our holy Mother the Church provides for every type of soul that environment in which it will best thrive, and attain, if it corresponds thereto, to the highest sanctity of which it is capable.

Among the reproaches frequently brought against nuns by those who know least about them is one that they are idle and useless. In the course of this little book, we hope to show this accusation is unfounded, and we may say here generally that, as a matter of fact, a convent is one of the busiest places in the world, and idleness is one of the evils that is guarded against most carefully.

Opinions may differ as to the usefulness of the various ways in which nuns are engaged, but no one who is at all familiar with the interior of convents can fail to have been struck with their busy atmosphere. Nowhere is less time lost than in a convent, where, at the sound of a bell, which rings every hour from early morn till late evening, and in some Orders during the night also, every nun goes to the chapel or the refectory, the community-room or her cell, her work or her prayer, her Office or her recreation, with as much or more alacrity and promptness than that with

which a soldier answers to the bugle call or a sailor goes to his watches.

The institution of Anglican sisterhoods shows that the grosser prejudices against convents have, to some extent, been removed in this Protestant land, but as there still are people who firmly believe that even if nuns are not buried alive, or imprisoned in dark underground cells, they are, at least, subject to a great deal of tyranny and persecution, and often forced into the religious life against their will, it may be reassuring to them to learn that Catholic Bishops have the right to inspect at any time every convent in their dioceses, and are obliged to do so frequently. At this visitation every nun has to see the Bishop alone, and is at liberty to make any just complaint she may have against her Superiors; besides this, she is free to write privately to him at any time if she has any wrong to be redressed, and her letter is given closed to the Superior, who is bound to forward it unread.

Besides being under the supervision of the Bishop of the diocese, which, by the way, is a privilege enjoyed by very few Anglican sisterhoods, Catholic nuns have another privilege which, supposing any oppression to exist, would be a protection to them.

In a recent decree of the Sacred Congregation of Bishops and Regulars, Superiors are admonished "to grant an extraordinary confessor to their subjects as often as for conscience sake they are

constrained to ask for one, and to do this without in any way inquiring the reason of the request or showing displeasure."

In addition to this, all nuns have two or three times a year, or more often at the four Ember seasons, an "extraordinary" instead of their usual confessor. The confessors of all nuns must be specially approved for them by the Bishop of the diocese, and, as a rule, the same priest is not allowed to act as confessor to a convent for more than three consecutive years.

Before receiving the habit, every postulant in all Orders must see either the Bishop or his delegate alone, and she is then solemnly asked to declare if she is seeking to enter the religious life of her own free-will, or if she is being coerced by any one to do so.

As the supervision of the Bishop guards against any bodily tyranny, so a recent decree, which was published in December, 1890, by order of the Holy See, has provided against any spiritual tyranny on the part of Superiors. It was formerly the custom in some Orders for subjects to be obliged to lay bare the state of their consciences to their Superiors at fixed intervals. This was called "manifestation of conscience." It is now forbidden by the Pope to make this compulsory on the subjects.

This "manifestation of conscience" was quite distinct from the Sacrament of Penance, with which it had nothing to do, and equally distinct

from what is known as "The Chapter of Faults." It may be as well to explain here that at the "Chapter of Faults" every Religious, except the Superior, acknowledges before the assembled community any faults against the Rule, such as breaches of silence of which she has been guilty; it is not confession of sins, but merely of faults against the Rule, such as breaking of the law of silence, and is usually held once a week.

It is not pretended that every convent is a little paradise; it is not denied that petty tyranny may exist in some communities; it is possible that some Superiors may be harsh and overbearing, but do not these evils exist in other places besides convents—in schools, in hospitals, in factories, in all public institutions—nay, even in home-life? After all, nuns are but women subject to all the faults of the world's great sisterhood; but, as a rule, more alive to those faults, and more anxious to overcome them than other women. We may safely say that an unhappy nun is the exception, not the rule; and in nine cases out of ten, her unhappiness is her own fault.

It is not surprising that the world should not believe in the happiness of a life of which it is totally ignorant; but it is surprising that at this time of day, there should still be people who believe seriously that all nuns are liable to ill-treatment, that a convent is a place of much more severe discipline than a prison, and that even stronger measures to prevent escape prevail

in the former than in the latter. It is forgotten that in convents the doors are locked on the inside, in prisons on the outside.

There are two conditions demanded by the Church of all who wish to enter the religious life. There must first be freedom from the prior claims of duty, such as the care of parents, especially if they be dependent on the children for support; and, secondly, fitness for the life. Under the head of fitness must be included good health; generally this condition is indispensable, though there are Orders, such as the Visitation, which admit women of delicate health; but all the active and educational Orders require their subjects to be fairly strong and healthy.

An attraction for prayer and religious things, a willingness to submit to rules, a spirit of obedience, and a love of poverty are some of the marks of fitness for the religious life; one who possessed none of these qualifications could scarcely be said to have a vocation for Religion.

The question of dowry can barely be touched upon here, for the customs with regard to it vary very much, and there is no hard and fast rule about it. Generally speaking, most convents expect their members to bring a certain contribution to the general fund, and some communities are so poor that they are obliged to insist upon it; others, that are rich, will dispense with it in some cases where the vocation is strongly marked, and the subject is likely to make a useful member of

the community; many Orders, even where the rule is that every one must bring some dowry, will make an exception where the subject shows great fitness for the life and has no means at her disposal. Want of dowry might be an obstacle to entering some particular convent, but it would not necessarily be a hindrance to embracing the religious life altogether; for if one Order declined a postulant on this account, another might admit her.

The Religious Orders are generally divided into two great classes: the contemplative Orders, whose members spend the greater portion of their time in prayer, like the Carmelites; and the active Orders, whose members spend a considerable part of the day in works of mercy, like the Congregation of the Sisters of Charity of St. Vincent de Paul.¹

Many modern Orders combine the active with the contemplative life, for the age we live in is not favourable to the contemplative life, which thrived better in olden times, when faith was stronger than it is now and the world was less restless. Some writers make a third division, including in it all the educational Orders, which

¹ The Institute of the Sisters of Charity of St. Vincent of Paul (not to be confused with the Irish Sisters of Charity), cannot in strictness be described as a Religious Order, for they only take their vows for a twelvemonth, renewing them from year to year. None the less their intention is to embrace a stable form of life, and they are regarded by the faithful at large as not less truly nuns than other Religious with perpetual vows.

are now the most numerous. The education given in convent schools is generally excellent. Many nuns are certificated teachers, and most convents now send in their pupils for the Oxford and Cambridge Local Examinations, at which they frequently distinguish themselves.

Some educational Orders devote themselves to the education of the children of the rich; some to that of the children of the poor; but there are convent schools for all classes of society. That the children, as a rule, are happy in a convent school, is proved by the fact that many of them remain or return to join the Order in which they were educated, the educational Orders being largely recruited from their old pupils, who are often strongly attached to their teachers.

It is not generally known by non-Catholics, that there are two kinds of religious vows—solemn and simple—and that in this country, and also in the United States, no nuns, with the exception of one or two convents, are allowed to take solemn vows, which are here confined to the first Order, always restricted to men. Solemn vows are not only perpetual but irrevocable; they can only be dispensed by the Holy Father,¹ and for some very weighty reason, and, like all religious vows, they bind in grave matters under pain of mortal sin. Solemn vows make marriage invalid and take away all ownership in property.

Simple vows also bind under mortal sin; they

¹ See *Catholic Dictionary*, under "Vows."

do not annul marriage, but they make it unlawful, and they deprive of the personal control over property. Simple vows can be dispensed by the Pope or by his delegate, or in the case of Congregations which are only under episcopal sanction and have not been approved or confirmed at Rome, by the Bishop.

Simple vows are generally taken for life at the final profession, but they are sometimes taken for three years at the end of the noviceship, and then for life. Pius IX. decreed, in 1857, that all Religious should be under simple vows for at least three years at the end of their noviceship, but that at the expiration of that time they may be allowed to take solemn vows in those Orders which admit of them. In this country, however, as already stated, solemn vows among women are almost unknown. The three usual vows taken by Religious, are of poverty, chastity, and obedience; to these a fourth is sometimes added, which bears specially on the work or object for which the Order was founded. Thus, the Irish Sisters of Charity take a fourth vow, to devote their lives to the service of the poor.

There is another aspect to the question of vows, which is either unknown to Protestants, or overlooked by them. They impose certain obligations on the community which are a protection and an assurance of maintenance to the individual Religious. It is a reciprocal contract; the monk or nun undertakes to keep the three vows of poverty,

chastity, and obedience, and the community undertakes to provide him or her with lodging, food, and clothing, so long as he or she lives. Thus the Religious is relieved of all anxiety about temporal affairs. As long as he keeps his vows his Order is bound to maintain him in sickness and in health.

By the world vows are regarded as chains and fetters, by the Religious they are looked upon as comforts and supports; and it is quite a common thing to hear monks and nuns thank God that their vows are perpetual. It is almost impossible for any one not in Religion to understand the affection and gratitude with which Religious regard their vows, or to know the strength and consolation they derive from them.

The contemplative Orders are generally cloistered, the active Orders are usually unenclosed. Nuns who belong to cloistered Orders never go beyond the limits of their enclosure, except when moving from one convent of their Order to another; those who belong to uncloistered Orders can go out as their Rule permits.

In all convents, however, there is a part called the enclosure, within which seculars are not admitted, or at least only by special permission, which in a strictly enclosed Order is never granted. An exception is made for medical men and the confessor, in case of the illness of a nun, and also for the necessary workmen. Furthermore, the members of the Royal family usually possess the

privilege of entering any part of a Catholic convent. The rules concerning enclosure are much more strict as regards seculars in countries where nuns are living under solemn vows than here. There seculars are forbidden under pain of excommunication to go within the enclosure without permission from the Bishop or the Superior of the convent. In some Orders the Bishop himself is obliged to take the votes of nuns electing a new abbess, at the grate, since it is forbidden to any one to enter the choir where the nuns sing or say their Office; even their own chaplain may not do so.

The refectory, novitiate, community-rooms, chapter-house, and the nuns' cells are always within the enclosure; in boarding-schools the dormitories of the pupils must, by order of the Pope, be in a separate part from those of the nuns.

In some of the enclosed Orders, as the Carmelites, the nuns are seen by visitors, veiled behind a curtained "grille;" in others, as the Bridgettines, the "grille" may be open and the nun is not veiled; in others which are less strictly enclosed they can receive visitors in the parlour.

The words "Order" and "Congregation" are frequently used as if they were synonymous terms, but they are not. Strictly speaking, the term "Order" is only applied to those Institutes whose Constitutions have been confirmed by Rome, and whose vows are solemn—the Society of Jesus

was the last of such Orders. A "Congregation," on the other hand, is an association under simple vows the Constitutions of which have also been approved by the Holy See. Still in practice it is common to apply the name "Congregation" to any society whose members live according to a common rule, even though, as in the case of the Oratorians and the Oblates of St. Charles, they take no religious vows.

The word "Congregation" is also used to describe an inner circle or branch of some great Order, like the Trappists, who are a Congregation of Cistercians. Custom has sanctioned the use of the word "Order" to describe any religious community, and it is often very loosely employed. St. Vincent de Paul would not allow his Sisters to call themselves an Order, and though one of the largest Congregations in the Church, they still call themselves the Congregation of the Sisters of Charity. The term "sisterhood" is one of modern introduction and seems in practice to be confined to communities of Anglican nuns.

There are two principal monastic Rules in the West: the Rule of St. Benedict and the Rule of St. Augustine; the chief Eastern Rule is that of St. Basil. The rule of St. Francis of Assisi is confined to his own Order. Many nuns, especially the older Orders, follow the rule of St. Augustine, with special Constitutions added to suit the spirit and object of each Order. In modern times St. Ignatius's Rule is the basis for many nuns'

rules, and several Congregations follow it as far as possible, though the Saint did not found any Order of nuns himself.

The Carmelites are founded on the real or supposed Rule of St. Elias on Mount Carmel, the Bridgettines on that of St. Bridget said to have been divinely revealed to her by our Lord. The Council of Trent put all nuns as a rule under the direction of the Sacred Congregation of Bishops and Regulars, which has the power of promulgating decrees to which all Orders and Congregations must yield obedience.

The older Orders are sometimes under the jurisdiction of the Provincial of the Order to which they belong, sometimes under the jurisdiction of the Bishop of the diocese as are nearly all modern Congregations. Here we may observe that most of the great Orders of the Church are divided into three : to the first Order only men belong ; to the second women ; and to the third Order, whose members are called tertiaries, either men or women. Some Orders have secular tertiaries who live in the world ; religious tertiaries of course live in community.

Tertiaries were first instituted by St. Francis of Assisi, and originally lived a stricter life in the world, but taking no vows. Later a great number of tertiaries desired to take vows and live in community, but to observe the rule of the Third Order, which is always less severe than that of the First and Second Orders.

In the Dominican Order, the Second Order of Dominican Nuns is enclosed, and there is only one convent belonging to them in England, while the Third Order have twenty houses here.

In the Franciscan Order, the nuns of the Second Order are called Poor Clares, and some Congregations of the Third Order of Franciscan Nuns are enclosed.

In some Orders the Novitiate is always attached to the mother-house, in others each separate house has its own Novitiate attached to the convent. The mother-house of modern Orders is generally in that country in which the Order was founded, so that novices desirous of entering a French or Belgian Order would probably have to go to France or Belgium to be trained, but the inconvenience of being trained abroad is felt so much that this custom is being modified.

The novitiate or term of probation usually lasts a year and a day; that is the least time fixed by the Church; in some Orders it lasts two, three, five, or even seven years, but it is now the custom to spend a period varying in length according to circumstances as a postulant before receiving the habit of a novice, which is called "being clothed." In the early Church there was frequently no novitiate, only a term of probation, to see if the desire to become a Religious remained.

In most Orders the postulant is dressed as a bride when she receives the habit, and in olden times her hair was cut short during the ceremony

by the Bishop or his delegate ; this is still done in some Orders. The veil of a novice is always white ; that of a professed nun is generally black, but not in all Orders ; the ceremony of being clothed is sometimes called taking the white veil, and that of profession is spoken of as taking the black veil.

During the novitiate the novice can leave the Order if she chooses, and is liable to be dismissed if found an unsuitable subject by her Superiors, for she is not bound to the Order nor the Order to her till her profession, which takes place at the close of the novitiate. The earliest age at which the Church allows a nun to be professed is sixteen, and the year of the novitiate must be continuous.

By a rather recent law the term of probation must be passed in the religious habit and in a house approved for the purpose by the Holy See. At profession the three usual vows are taken either for a term of years, or for life.

A wedding-ring worn on the right hand, like the marriage ring in continental countries, is placed on the fourth finger of the right hand of the professed nun by the Bishop or Priest who receives the vows, and the white veil of the novice is exchanged for the veil worn by professed nuns of the Order. After profession the nun cannot return to the world, neither can she pass into any other Religious Order which is less strict than her own without a Papal dispensation, but it is allowed to

all religious men and women to pass into the Carthusian Order, because of its great severity.

In olden times the ceremonies of "clothing" and "profession" were combined in one after the year of noviceship had been passed at home, and nuns¹ were veiled and consecrated by the Bishop; but as the Bishop's time was much occupied, it became the custom for abbesses or, in some cases, for priests to perform the ceremony. This was considered an abuse, and it was then ruled that priests might give the veil to widows, but that the right of consecrating virgins belonged only to Bishops.

Nowadays, Bishops can delegate the power of receiving vows and giving the veil to priests, and do so more often than not.

In most Orders the Religious are divided into choir-sisters and lay-sisters, but there are exceptions to this practice, which was first introduced by St. John Gualbert in the beginning of the eleventh century in his monastery at Vallombrosa. Until then there were no lay-brothers or sisters, and all were bound to choir-duties, from which lay-brothers and sisters are now exempt.

Lay-sisters are employed in manual work mostly, and attend to all the household duties. Thus St. Martha is their patron saint; they take the usual vows and habit, but there is always some distinction between the habit of choir-nuns and lay-nuns. In some Orders the difference is

¹ *Catholic Dictionary*, p. 662.

very slight, in others it is very strongly marked : the habit is sometimes of a different colour.

In some Orders where the choir-sisters are enclosed, the lay-sisters are not ; in others they are as strictly enclosed as the choir-nuns, but they are always as much Religious as the choir-sisters, whose principal duty is to say or sing the Office.

In most of the old contemplative Orders the choir-nuns are bound to say or sing the Divine Office like priests ; in other Orders the Little Office of our Lady is appointed by their Rule to be said or sung.

The Superiors of nuns are generally elected by the secret voting of the Sisters ; as a rule, only professed nuns have a vote ; sometimes only those who have been professed a certain number of years have the privilege of voting. In some modern Orders the local Superior is appointed by a higher Superior. The period for which Superiors are elected or appointed varies in different Orders ; in some it is for life, in others for a term of years, which is never less than three. The Superior has not the same title in all Orders. In those in which, as in the Benedictine, the Superior of the monks is called "Abbot," the Superior of the nuns is called "Abbess ;" in others, as in the Dominican Order, the Superior of the first Order is called "Prior," and the Superior of the nuns "Prioress." In most modern Orders the Superior is called "the Reverend Mother."

By a law of the Church nuns are not allowed to act as sponsors.

The date of the first institution of nunneries is uncertain. Père Hélyot, in his famous work on the Religious Orders, ascribes the foundation of the first nunnery to St. Syncletica of Alexandria, and this is the generally received opinion; other writers point to the sister of St. Antony, who ruled a community of virgins among whom he had placed her. In either case, about the end of the third century is the earliest date at which any mention of nuns living in community is found, but long before then we hear of deaconesses, canonesses, and consecrated virgins as distinct classes of holy women in the early Church.

The work of canonesses was to help to bury the dead by undertaking the care of funerals. For several centuries after the death of our Blessed Lady it was the custom for virgins to be consecrated to our Lord while continuing to live with their parents. Widows also consecrated themselves to our Lord, and lived holy lives in the world, but not of it.

It was not till the end of the fourth century that we find nunneries fully established, multiplying and flourishing at Rome, and in several instances besides that of St. Antony, we find the sisters of the founders of monasteries founding nunneries. St. Machrina, the sister of St. Basil, the great founder of the monks of the East, founded and governed a nunnery, but all the nuns

of the Order of St. Basil have joined the Eastern schism. St. Scholastica, the sister of St. Benedict, is another instance, she also founded and governed a nunnery under St. Benedict's direction. St. Augustine founded a nunnery at Hippo and placed his sister there as the Superior. After the foundation of most of the great Orders of men, there sprung up shortly Orders of women with the same rules adapted to suit their capabilities; sometimes, as in the Bridgettine Order, monks and nuns lived under the same roof but in separate wings of the building, and when this was the case we generally find that while the Abbot was supreme in all things spiritual, the Abbess ruled monks and nuns in things temporal.

The chaplain and confessor were the only monks who had access to the nuns' side of the building, the whole of which was called a monastery or a convent; it is quite a modern custom to apply the words "monastery" only to the home of monks, and "convent" to a nunnery. Originally there was no such distinction drawn between them; monks or nuns, or both, were said to live in convents or monasteries.

The older Orders of the Church were contemplative, the active Orders of later date; in the early Church men and women who embraced the religious life were led to do so by two great desires: the desire to consecrate themselves to God, and the desire to save their own souls and the souls of others by their lives of prayer and

penance, and they left the world to satisfy these irresistible longings.

The more modern note of the religious life, to save the souls of others by active work among them, or to relieve their bodily wants, was not sounded till later.

In considering the spirit and rules of the older Orders this difference should be borne in mind. Consecration to God and union with Him being the primary object of the Orders founded by St. Basil, St. Benedict, and St. Augustine, we find their rules all drawn up to enable their subjects to offer themselves as a living sacrifice.

Later on as other needs sprang up in the Church, and men and women were drawn more to an active life of good works and less to contemplation, the rules were adapted to suit the exigencies of the times. The Church has, however, always counted upon the prayers and penances of her cloistered children as one of the greatest means for the salvation of souls, and probably more is really done to this end now by contemplative and mixed Institutes than by those Institutes which are purely active. Consecration to God still is, or should be, the primary motive of Religion, but the opportunities for active work which modern times afford, have enlarged the scope of the religious life.



John White, Photographer.

BENEDICTINE.

BENEDICTINE NUNS

CONTEMPLATIVE ENCLOSED STRICTLY

Founded 520

MOTTO :

Paſ

THE Order of St. Benedict was founded by the Saint himself in the early part of the sixth century. The first English Benedictine Nunnery was the Abbey of Folkestone, founded in A.D. 630; this monastery was afterwards destroyed by the Danes.

It has been well said that the history of the Order of St. Benedict is written in the history of the Church during the last fourteen centuries; and as even a sketch of the great Order to whom England owes her Christianity and Catholic England her Faith, is quite outside the scope of this little work, we shall confine ourselves to a brief account of the first monastery of English Benedictine Nuns founded on the Continent after the dissolution of all religious houses at the Reformation.

This community is now settled at East

Bergholt, in Suffolk; it was the first to land in England, when the first great Revolution drove the inmates of the various English convents existing in France and the Low Countries to seek an asylum in this country.

The community came from Brussels, whither, in 1597, Lady Mary Percy, daughter of Lord Thomas Percy, Earl of Northumberland, escaped after a long imprisonment for her faith, and where, with the assistance of Father William Holt, S.J., she obtained a brief from Pope Clement VIII., empowering her to found there an English Benedictine monastery.

Having bought a house, she, with two other English ladies who desired to become Religious, took possession of it in 1598; Lady Mary then obtained leave for a professed nun of the great Benedictine Abbey of St. Peter's at Rheims, Dame Joanna Berkeley, to come and govern the new monastery, and she was solemnly blessed and installed as Abbess that same year by the Right Rev. Mathias Van Hove, then Archbishop of Mechlin.

A week later Lady Joanna gave the habit to Lady Mary Percy and her seven companions, among whom were two daughters of Lord Arundell of Wardour. On this occasion a general holiday was observed in Brussels, and the Archduke Albert and the Archduchess Isabella, Infanta of Spain, were present, with all the grandees of the Court, to witness the ceremony, after which their

Royal Highnesses gave a sumptuous dinner to the nuns, and dined with them in the refectory.

The following year the Infanta offered to endow the monastery with a good annual rent; but the nuns fearing to be thereby deprived of entire liberty in the election of their abbesses, thought it best to decline the royal offer.

After the death of Lady Joanna Berkeley, the community chose Lady Mary Percy as her successor, and she governed the monastery for twenty-six years: she died in 1642, in the seventy-fourth year of her age.

The community flourished and increased in numbers so much, that in 1623 some of the Religious were sent to assist in a foundation at Cambray (now settled at Stanbrook, in Worcestershire), and in the following year others went to found a house in Ghent, which community is now at Oulton, in Staffordshire.

In 1652, the Cambray nuns sent out a filiation to Paris, which is now established at Rugeley, Staffordshire; a few years later Ghent sent out three filiations to Boulogne, Dunkirk, and Ypres; the Dunkirk community is now at Teignmouth, in Devonshire. They were joined in 1784 by the Boulogne nuns then settled at Pontoise, and with them came to England at the time of the French Revolution.

The original community from which all these monasteries sprung, continued to flourish at Brussels for nearly two hundred years, numbering

among its inmates members of the oldest and best English Catholic families; then came the invasion by the French Republican troops of the Low countries, which compelled the nuns to leave their beloved monastery and seek a new home.

They landed on July 6, 1794, in London, where they were received by Dr. Douglass, then Vicar Apostolic of the London diocese, who generously offered them his house at Winchester, which offer they gladly accepted. The Rev. Dr. Milner, then residing at Winchester, rendered them every assistance in his power, and endeavoured to make them as comfortable as circumstances permitted.

They continued for some years in an unsettled state, expecting to return to Brussels and regain possession of their own church and monastery, but every year made this prospect more hopeless, and at last the news of the sale and confiscation of their monastery buildings, decided them to remain at Winchester.

It was at Winchester that the Benediction of the first abbess performed in England since the Reformation took place, and it is remarkable that it was also at Winchester that the first chapel was dedicated, and the first Bishop publicly consecrated since the change of religion.

Various circumstances eventually compelled the community to leave Winchester and seek a more suitable home, and in 1856 they succeeded in procuring a property at East Bergholt, in Suffolk,

consisting of a large mansion, built about two hundred years ago, and extensive grounds.

The solemn celebration of the Divine Office is the primary work and object of the Benedictine Order; the chief duty of a Benedictine nun is to offer to God a daily sacrifice of praise by this celebration, to which, as St. Benedict teaches, nothing is to be preferred. To this end St. Benedict's daughters spare no pains to fit themselves for this sublime duty; and by acquiring a thorough knowledge of Latin, by reading, study, and meditation, they endeavour to raise themselves to the contemplation of holy things. By the most careful recitation of the Prayer of the Church addressed by her to her Divine Spouse they unite themselves to the holy angels, in whose ministry they are sharers, thus beginning on earth to perform the work which will be their chief occupation in Heaven. This is the one supreme object of their lives.

The interior spirit of the Order is summed up in the words of St. Benedict, which stand at the beginning of his holy Rule, where he says: "To thee, therefore, is my speech now directed, who renouncing thy own will, both take upon thyself the strong and bright armour of obedience to fight under the Lord Christ, our true King." The Saint exacts from his children the absolute renunciation of self-will, and it is in this humble obedience, rather than in great bodily mortification, that the austerity of the Rule consists.

This Rule is remarkable for its discretion and elasticity, which has enabled it during fourteen hundred years to be adapted to suit the special wants of the Saint's numerous family in the various times and places in which they have lived. According to the Rule of St. Benedict, the three vows of Stability, of Conversion of Manners, and Obedience, which last includes Poverty and Chastity, are taken. By Stability, the members of the Benedictine family promise to persevere in the Religious state as Benedictines, and except for very grave reasons, to remain for life in the house of their profession; by Conversion of Manners, they promise to strive after perfection, and so to use the graces given them by God in Religion, as to ensure their salvation.

After the Divine Office, labour both manual and mental is the chief occupation of Benedictines, so that the hours not devoted to prayer are given to work. The labour is varied; some of the nuns are employed in embroidery and other work for the adornment of God's house, others follow literary pursuits, such as translating; while others, following the traditions of the Order and the example of their mediæval Sisters, are occupied in painting and illuminating. In many Benedictine monasteries, at East Bergholt among others, book-binding and printing are carried on to a considerable extent, and have been brought to much perfection; this is especially the case with the printing, which is excellent.

A Benedictine Abbess has the title of Lady ; a Benedictine nun, after profession, that of Dame. The Lady Abbess's symbol of office is a crozier, carried before her at great functions. She is elected for life, and on the judgment of the Superior, the whole government of the monastery depends, including the appointment of the officials and the length of the tenure of their offices.

Every Benedictine monastery forms, as it were, a small monarchy, the whole spirit of which is directly opposed to the democratic and socialistic tendency of the present age ; yet each community is a family whose members are closely united in affection, tenderness, and self-forgetfulness. The family spirit has always been a characteristic of the Benedictine Order ; each nun is a member of one family, the monastery is her home, which she never leaves without some exceptional reason.

All Benedictine nuns are fundamentally the same and have the same work of Divine praise, to which some communities, like that at Teignmouth, have added the Perpetual Adoration of the Blessed Sacrament ; in many monasteries children are educated, but only in small numbers, so as not to interfere in any way with the *Opus Dei*.

The nuns are strictly enclosed with a *grille*, and as we have already said, none can leave the retirement of her cloister except in case of some urgent need specified by the Council of Trent ; neither can any person enter the enclosure without leave.

The habit of the nuns is like that of the monks,

with the exception of the head-dress; it is a black woollen tunic gathered in at the neck and girded at the waist with a leathern girdle; over this is a scapular of the same material as the habit. The head-dress consists of a perfectly plain linen wimple and fillet, and a white under-veil covered with a black one. In choir a cowl, the badge of the Monastic Order, is worn; it consists of a habit of black serge closely plaited at the neck and hanging in folds to the feet.

In England all the Benedictine monasteries of nuns are distinct and independent of each other; and with the exception of Stanbrook, they are all under the Bishop of the diocese in which they are situated. The Stanbrook nuns are under the jurisdiction of the English Benedictine Congregation of Monks.

In the seventeenth century the devotion of the Perpetual Adoration was added to the Rule of St. Benedict by Catherine de Bar, in Religion Mère Mechtilde, and this has been introduced into the Benedictine convents at Colwich and Teignmouth, where the nuns make the conversion of England the special object of their prayers.

The novitiate lasts the canonical year and a day, and is made in the monastery in which the professed nun is to live; the vows are for life.

There are eight Benedictine monasteries of nuns in England: at Oulton, Princethorpe, Atherstone, Colwich, Stanbrook, Teignmouth, Ventnor, and East Bergholt.

RELIGIOUS REGULAR CANONESSES
OF THE HOLY SEPULCHRE

MIXED ENCLOSED

Date of Foundation of the Order is lost in obscurity

TRADITION says that this very ancient Order was founded by St. James of Jerusalem, that its cradle was the Holy Sepulchre, from which it takes its name, and near which the first convent of holy women was established in memory of St. Mary Magdalene.

After the fall of Jerusalem, when this first convent must have been destroyed, mention is made of the Order about the time of St. Helena, who is said to have been a member of it, and to have received the linen surplice and double red cross, still worn by the Canonesses Religious Regular of the Holy Sepulchre, from the hands of Macarius, Bishop of Jerusalem.

The prefix, "Religious Regular," is used to distinguish the Religious from the secular branches of the Order, which the present Holy Father has revived.

In the archives of the Monastery of the Holy Sepulchre of Saragossa, the oldest existing house of the Order, the following paragraph occurs,

and was sent to New Hall by a Spanish lady in 1892: "This Royal Monastery was founded by Doña Marquesa, daughter of the King of Navarre, also called Gil de Parra, in the year 1276. Its inhabitants profess the Rule of St. Augustine, under the jurisdiction of the Patriarch of Jerusalem, and of the Prior of the Holy Sepulchre of the house of Catalayud."

No more information as to these Saragossa nuns can be obtained, but it is the only convent in Spain claiming relationship with the Order, and gives an earlier date than any other house now in existence.

The Charleville house was founded in 1622, when there were very few convents of the Order, and those few were chiefly in Lower Germany and Belgium. In 1631, there was a revival, and in Belgium the Order flourished so, that there were about twenty houses in the principality of Liége.

The first nuns of the Holy Sepulchre who entered the city of Liége bought the ancient convent of Canons Regular, commonly called "Bons Enfants," in December, 1496.

The one and only community of English Sepulchrines, which dates from 1642, was driven from Liége by the Revolution in 1794, and took refuge in Holme Hall, which was given to them by their benefactor, Lord Stourton. From there they moved to Dean House, in Wiltshire, and finally settled at New Hall in 1799.

The Canonesses follow the Rule of St. Augustine; there are several houses now in Belgium, one in

Holland, and one at Baden Baden, besides the Charleville and Saragossa monasteries.

Each convent is subject to the Bishop of the diocese and governed by a Prioress, who holds the office for life, and whose election must be approved by the Bishop ; there is no generalate, but as soon as a monastery has twelve professed members, it is independent ; until then, it is subject to the mother-house, from which it was founded.

Though a contemplative Order, the Canonesses may and do undertake the education of young girls, both rich and poor, but their principal duty is the daily recitation of the Divine Office ; they have also time for mental prayer. Their interior spirit is one of interior mortification rather than of external austerity, and they cultivate a spirit of watching constantly by the Sepulchre with St. Mary Magdalene. They rise at four o'clock, and have half an hour's meditation before Matins ; they usually work in community, not alone in their cells.

The habit is of black serge, over which is worn a white linen surplice, without sleeves, on the left side of which is the Badge of the Order, a double red cross ; in choir, a long black cloak, with a similar red cross, is worn over the habit ; the wimple is white, and a black veil is worn over it by the professed nuns, a white veil by the novices. The lay-sisters, who do not say the Divine Office,

wear a black habit, but no surplice, and a white veil.

There is at present only one monastery in England, at New Hall, where the Canonesses have a boarding-school for girls of the upper classes.

CISTERCIAN NUNS

CONTEMPLATIVE ENCLOSED STRICTLY

Founded 1098

MOTTO :

Cistercium

THE Cistercian Order is derived from the Benedictine. It was founded by St. Robert, who was originally a Benedictine monk, but he, and some of his religious brothers, desired to lead a more severe life than that of the French Benedictines to whom they belonged, for their Rule had become relaxed. So they retired to the forest of Molesme, in Burgundy. There St. Robert founded a monastery of separate cells, and, a few years later, that is in 1098, he and twenty of his most ardent followers moved to Citeaux, or Cistercium, from which place the Order takes its name, where he founded another monastery, but by order of the Pope he returned to Molesme, as Abbot, and remained there until his death.

His successor, at Citeaux, was St. Alberic, under whom the whole Order was placed under the special protection of our Lady. In 1113, the great St. Bernard arrived as a novice at Citeaux, and was trained by a celebrated Englishman who was

Abbot at that time, Stephen Harding, who was afterwards canonized.

St. Bernard sometimes brought as many as thirty postulants to Clairvaulx, another monastery founded by him, and was wont to tell them at the gates to leave their bodies outside, that their spirits might be free to enter in.

Silence is the note of the Order, the spirit of which is a hidden life dead to the world. It is beautifully summed up in the words of St. Bernard: "Our Order is humility, peace, and joy in the Holy Ghost; our Order is silence, fasting, prayer, and labour; above all, to hold good the more excellent way, which is charity."

No less than one hundred and sixty houses were founded from Clairvaulx in St. Bernard's lifetime.¹ The Order was then so popular that kings, queens, and bishops joined it. At the present time, there are, in various parts of the world, one hundred and thirty convents, and, altogether, about four thousand nuns.

At the Reformation, there were over a hundred Cistercian convents in England, of which about twenty-five were nunneries. There are now only two monasteries in this country, the convent at Stapeshill, near Wimborne, in Dorsetshire, for women, and Mount St. Bernard's, Leicester, for men.

The life of the nuns is very much the same as that of the monks, except that the nuns do less

¹ See "The Cistercian Order," in *St. Peter's Magazine*, 1898.

hard outdoor work than the monks, but manual labour is enjoined by their Rule, and when they are not in choir or in chapel, or praying or reading, or walking in the garden, they are engaged in work of some kind. The entire work of the house, the whole of the laundry, and generally all the gardening, is done by the nuns. There are in this Order two grades, choir and lay: the chief and great devotion for the choir-nuns is the Divine Office; for the lay, manual work.

The Rule is a severe one. Fish and eggs, as well as meat, are forbidden entirely, except for the sick; the diet is mainly vegetarian, fruit is allowed, and a large bowl of good vegetable soup is a standing dish for dinner.

Perpetual silence is part of the Rule; but a whole code of signs and signals, by which they can and do communicate with each other, takes the place of speech, and the nuns can always speak with their Superiors when they desire to do so; they have no recreation. They are strictly enclosed, and can only be seen behind a *grille*.

The novitiate lasts two years.

The habit for the choir-nuns is white, and over it is worn in choir a long white cowl, unconfined at the waist, with wide sleeves; the wimple is white, and the veil, for the professed nuns, is black; for novices, white, as in all Orders. The habit of the lay-sisters is brown, and a cloak instead of a cowl, and they recite a short bead Office at the time of the canonical Office at

the place they are working at when the bell rings.

The nuns rise at half-past two, half-an-hour earlier on feasts, for Lauds, which are then sung. They sing and recite the canonical Office in choir, and, besides this, the Office of our Lady, according to the Cistercian use, and the Office of the Dead.

The community at Stapehill is now, as we have said, the only Cistercian nunnery in England. It numbers at the present time forty-two members. A small dowry or life annuity is required, but in exceptional circumstances, with leave of the ecclesiastical Superior, subjects may be received without dowry.

TRINITARIAN NUNS

ACTIVE UNCLOISTERED

Founded in the Twelfth Century

MOTTO :

**Tout pour la gloire de la Sainte Trinité ; tout pour son
amour**

THE Trinitarian Order was founded in the twelfth century by St. John of Matha and St. Felix of Valois, its object being the redemption of Christian slaves.

The head-quarters of the Trinitarian Fathers is at Rome ; the mother-house of the nuns of the Order is at Valence, France, where it has now been established for over two centuries. The nuns were originally cloistered, but since the French Revolution their duties have been active, and they are no longer enclosed.

The principal work now of the Sisters of the Holy Trinity is the education of the young and the tending of the sick.

The novitiate is at Valence. It usually lasts two years from the time the habit is received till the profession. Final vows are taken five years after the simple profession.

The Order has for many years been approved at

Rome. The nuns have about fifty convents in the African colonies, with schools, hospitals, orphanages, &c., attached to them ; they have also many houses in various parts of France, and, during the last few years, foundations have been made in Belgium, Switzerland, and England.

The habit is black ; its distinctive mark is the red and blue cross on a white back-ground, presented by our Lady herself to the founders of the Order.

The English house is at Bromley, Kent.



COSTUME OF DOMINICANS.

DOMINICAN NUNS

SECOND ORDER

CONTEMPLATIVE ENCLOSED STRICTLY

Founded 1206—1208

MOTTO :

Veritas

THE Second Order of St. Dominic was founded¹ by the Saint himself. In 1206, a few years before he established his Order for men, he founded a convent of nuns at Prouille, under a modified form of the Rule of St. Augustine. Twelve years later, after the first Order of St. Dominic had been founded and approved by Pope Innocent III., who required it to be based on one of the recognized Rules, the following Pope, Honorius III., in 1218, sanctioned the extension of the Order to women.

The Rule of St. Dominic is founded on that of St. Augustine, to which are added the statutes and Constitutions of the General Chapters, and the text, as it now is, was, it is said, drawn up by St. Raymund. This Rule, in all its austerity, was given by the Saint himself to the Dominicanesses, as the nuns of the Second Order came to be called.

¹ It is disputed whether St. Dominic founded enclosed nuns; some quite deny it.

They are bound to perpetual abstinence, except in case of sickness, and to all the fasts of the Order, in addition to those of the Church. They are strictly enclosed, and they rise every night for Matins and Lauds. In England, there is only one convent of the Second Order of St. Dominic, that of Carisbrooke, in the Isle of Wight, where the nuns keep the Rule in all its severity, being one of the few communities of nuns in this country who rise at midnight for Office, and who keep perpetual abstinence. The nuns can only be seen through a double *grille*, except by near relations, or for urgent necessity, such as a doctor or a lawyer, for whom it can be opened.

They lead a wholly contemplative life at Carisbrooke, though some convents of the Second Order undertake the education of young girls, but it was originally intended that the life should be strictly contemplative, the nuns devoting themselves to prayer by the solemn celebration of the Divine Office and adoration of the Blessed Sacrament. The time not occupied in prayer is spent in doing church embroidery, book-binding, painting, and manual labour of various kinds.

Their history, like that of all the old Orders in this country, is very interesting. They had a convent at Dartford, in Kent, at the time of the Reformation, and, in 1559, in Queen Elizabeth's reign, the Spanish Ambassador, Count Terra, obtained leave for them to leave the kingdom. They left Dartford for Vilvorde, near Brussels,

accompanied by their Dominican chaplain. They owe the Vilvorde foundation to the piety of Cardinal Howard, O.P., son of the Earl of Arundel, the dukedom of Norfolk having been forfeited during his lifetime. It was, however, restored, and the Cardinal's elder brothers became the fifth and sixth Dukes of Norfolk.

Three nieces of Cardinal Howard became members of the community, one of them, as their chronicles tell, was a great friend of the Pretender, and she was the recognized intermediary between him in Rome and the Jacobites in this country. She was Prioress at the Spelekens, Brussels, in 1669, but the success of this foundation was mainly due to the wisdom and prudence of the first Prioress there, Sister Barbara Boyle.

The peace of the community remained undisturbed till the French Revolution in 1793, and in the following year the nuns left Brussels, and settled at Hartpury Court, Gloucestershire, where they remained till 1839, when they moved to a convent at Atherstone, in Warwickshire, which they had built for themselves. In 1858, they moved to Hurst Green, Lancashire, where they remained till 1866, when they took possession of their present convent at Carisbrooke, the gift of the Countess Clare, a tertiary of St. Dominic.

The end for which Lady Clare built this convent was to secure suffrages for the soul of her friend, Charlotte Elliot, and for her own after her decease.

One of the treasures in the Carisbrooke convent is a small book of devotions entirely written by the Princess Louise, a daughter of James II.

They have a beautiful custom when there is a storm at sea. A bell is rung, whether at night or in the daytime, summoning the nuns to choir to sing the *Ave Maris Stella*, for those in peril on the sea.

Another beautiful custom throughout the Dominican Order is when a Religious is dying, the *Salve Regina* is sung round the death-bed by the community.

The habit and scapular of the choir nuns is of white cloth ; the lay-sisters wear a white habit and a black scapular ; the veil of the choir nuns is black, that of the lay-sisters of white linen, and that of all the novices white ; the belt is leathern, with rosary attached ; the wimple and binder of white linen, and a black cloak or "cappa," like that of the Dominican Fathers, is worn by all the Sisters at certain parts of the services, and always when they go to Holy Communion.

Penance is one of the leading notes of the Order, the interior spirit of which is a missionary spirit, the nuns endeavouring to help on by their prayers the work of the Friars Preachers. A great devotion to the holy Rosary, is, of course, a characteristic of the Order, to whose holy Father it was originally given by our Blessed Lady.

The convent at Carisbrooke is under the jurisdiction of the Father Provincial.

DOMINICAN SISTERS

THIRD ORDER

ACTIVE NOT ENCLOSED

MOTTO :

Veritas

THE Sisters of the Third Order of St. Dominic, which was founded by the Saint himself, are called also the Sisters of Penance. They take simple vows. They are not enclosed, nor bound to perpetual abstinence; they do active work, chiefly educational, but they also visit the poor, and assist in parochial work.

The old Rule prescribed for tertiaries the Little Office of our Lady, but the Stone and Stroud communities and their offshoots say the Divine Office according to the Dominican rite, and, on certain days, the Office for the Dead and that of our Lady also, but they do not rise at night for Matins.

In some Dominican chapels the nuns may be seen making the *Venia* before Mass; that is, before they approach the altar for Holy Communion, they stand in two rows facing each other in the middle of the choir, and then prostrate themselves, lying flat on the floor on their right sides, while they

say the *Confiteor*, and the priest gives them absolution.

The procession with lights and holy water at the singing of the *Salve Regina* every evening at Compline is another familiar ceremony in a Dominican church or chapel; St. Dominic's antiphon *O Lumen* is sung at the retrocession.

In some convents the novitiate lasts altogether five years. After the canonical year and a day, the "simple novice" takes the vows for three years, and is then called a professed novice, and at the end of another year the final profession is made, and perpetual vows are taken.

There are twenty convents belonging to the Third Order of St. Dominic in England at present, and of these twenty there are several different Congregations, some of which, like the Stone nuns, are under the jurisdiction of the Bishop of the diocese.

The convent at Stone, in Staffordshire, is celebrated for the gifted women who have been members of the community, the most celebrated being the late Mother Margaret Hallahan, its foundress, Mother Imelda Poole, and, from a literary standpoint the greatest, their late Mother Provincial, Mother Frances Raphael Drane, whose many learned, historical and biographical works have won her a high place in the literary world.

The Third Order of St. Dominic contains one of the brightest jewels in St. Dominic's crown—St. Catherine of Sienna. To it also belonged

St. Rose of Lima, and St. Catherine of Ricci, and besides these canonized Saints, it is rich in the beatified, among the best known of whom are Blessed Margaret of Hungary and Blessed Colomba of Rieti.

There are two formal Congregations in England at present whose Constitutions have been approved by Rome: the Congregation of St. Catherine of Sienna, with the mother-house and novitiate at Stone and convents at Stoke-on-Trent, St. Mary-church, and Bow; and the Congregation of St. Rose of Lima, of which the mother-house and novitiate are at Stroud and convents at Newcastle-on-Tyne, Erdington, and Cheadle.

The Congregation of the Holy Rosary has convents at Harrow-on-the-Hill, Kilburn, Watford, Bognor, and Beccles.

There are other Congregations in England each with their own peculiar Constitutions; one is at West Grinstead; another at Leicester, with convents at Bridlington Quay, Leyburn, and Redcar, Yorkshire.

The Congregation in Portobello Road, Bayswater, is a French foundation, though nearly all the Sisters are English; they have a Home for penitent women, and are doing excellent work. There is also a Dominican Convent at Crieff, N.B.

POOR CLARES
AND
POOR CLARES COLETTINES (NUNS)
CONTEMPLATIVE ENCLOSED STRICTLY

Founded 1212

MOTTO:

Deus Meus et Omnia

THE story of St. Clare, a young, rich, noble, beautiful girl, fleeing at night from her parents' home to St. Francis, the Seraphic Saint of Assisi, and to convince him of her vocation, begging barefoot in the streets of her native town, has been told so often that we do not intend to repeat it here.

The history of her monastery of St. Damien's, close to Assisi, of its saintly inmates, her daughters, of her miracles, and of her last meeting with St. Francis, when at her request, the two Saints ate their frugal meal together, seated on the floor and fell into an ecstasy in the middle of it, has also often been related, but there is such a special charm about St. Clare, that even this brief account of her Order would be grossly incomplete without some passing allusion to her life and



THE POOR CLARES, DARLINGTON.

character, her meekness, her humility, her love of poverty, her sweet gentle ways, her austerities, her consideration for others, and her sufferings.

St. Clare was born in 1194; in the Lent of 1212 she attended St. Francis's sermons in one of the churches at Assisi, and it was then that she left her father's house and was at first placed by St. Francis in a Benedictine convent; she was soon joined by her younger sister Agnes, and they were then established at St. Damien's, where the Order rapidly increased.

This, the Second Order of St. Francis, was originally called the Poor Ladies; it was not till St. Clare's death that the name of Poor Clares, by which the nuns are now known, was given to it; St. Clare herself was known as the Princess of the Poor.

It is the strictest Religious Order for women in the Church; their original Rule, which was drawn up for them by St. Francis, and his friend, Cardinal Ugolini, was to observe absolute poverty, to possess no property, and to be entirely dependent on the alms of the faithful. Their beds, their food, and their clothing, were all to be of the poorest and simplest description except in times of illness, when the Abbess was enjoined to have a most tender care for them, to allow them beds of chaff and feather pillows, which in those days were luxuries, and to provide them with proper remedies and food.

Poverty is the very essence of the Rule of the

Poor Clares. What obedience is to the Jesuit and Benedictine, and humility to the Carmelites, poverty is to the Franciscans—it is the foundation-stone of the Order; their poverty is to be as far as can be the poverty of Jesus; but since they cannot be homeless and houseless as He was, their monasteries are not to be handsome buildings, but no larger than necessity requires.

They observe perpetual abstinence; they have two Lents, from All Saints' day to Christmas Day, and from Quinquagesima to Easter, and they have many fasts of the Order, in addition to the fasts of the Church. They have only one full meal in the day, and this they do not take till nearly noon, and their collation at six o'clock consists only of bread and beer.

They never lie down except when ill, but sleep on an inclined board; they rise at 4.30 summer and winter and go to bed at eight, but they get up again at eleven for Matins and Lauds, and an hour's meditation, after which, at 2 a.m., they go to bed again till half-past four.

As they are a strictly contemplative Order, the greater part of their time is spent in prayer, vocal and mental; they say the Divine Office and the Office of the Dead daily; the Office of our Lady also is said daily either by each nun privately, or by the community when assembled for and during their work in the work-room.

At midnight, at the conclusion of Matins and Lauds, the Litany of the Saints is said for the

conversion of England at the Darlington convent, where it has been the custom ever since the foundation of the house at Rouen, in 1644; it being stipulated by the benefactors of the convent at its commencement, as recorded in their chronicles, "that there might be a sanctuary in which good souls might live retired to pray for the conversion of England."

There is no daily recreation in this Order, only on certain feasts recreation is allowed, and then conversation on vain and frivolous topics is forbidden, but these times are remarkable for the joy and gladness which prevail.

The Poor Clares are most strictly enclosed, their *grille* is so arranged that they can neither see nor be seen, and two Sisters must accompany a nun when she has visitors. Even the Abbess is subject to this rule, except when the visitor is a priest and the interview on spiritual subjects.

The habit of the Poor Clares is of thick, coarse, common brown cloth, and the under-tunic is of the same material, so is the scapular; the girdle is a piece of rope; the veil is black, the wimple and binder are white. They go barefoot in the house, but are allowed sandals in the garden. The lay-sisters who have to go out to beg for the community, wear sandals out of doors and a black veil over the white one they wear in the house. The Poor Clares Colettines wear no scapular. The original colour of the habit of the

Poor Clares was grey, and this is still worn at Assisi and Marseilles.

The Poor Clares Colettines are those who have adopted the Constitutions of St. Colette, who reformed the Order in 1410; it was no part of her scheme to alter the Rule of St. Clare, but this had become relaxed, and in the case of those Congregations called Urbanistes, the original Rule had been modified by Pope Urban. St. Colette's object was to restore it to all its original austerity, and those Congregations which have adopted her Constitutions practise the original Rule of St. Clare in all its severity.

St. Colette¹ was a peasant girl born at Corbie, in Picardy, in 1381, but endowed with high intellectual gifts; she tried her vocation as a lay-sister in an Urbanist, and also in a Benedictine convent, but the life was not severe enough for a soul bent on suffering; and she then lived the life of a recluse for two years in a little hermitage attached to the Church of St. Stephen, Corbie.

On leaving her hermitage she entered the Order of Poor Clares, which she was destined to reform, and Pope Benedict XIII. dispensed her from the novitiate and received her final vows himself at Avignon, and instituted her to the office of Reformatrice.

She began her work at Besançon, in 1410, with two or three companions, as the nucleus of her

¹ *St. Clare, St. Colette, and the Poor Clares.* Dublin: John Fowler, 1864.

community; but our space does not permit us to trace the progress of her Reform, which has now spread into most Catholic countries, and has five convents in England at the present time. The novitiate lasts the canonical year and a day, after a postulanship of six months.

The Order of Poor Clares has the unique privilege of having a tabernacle over their choir-grate, which was probably introduced during the life-time of St. Clare; the Blessed Sacrament is kept here in a monstrance, so arranged that the Abbess, with the permission of the Bishop, can order Exposition by opening the little door which covers the glass in the tabernacle.

The convents of Poor Clares Colettines at Notting Hill, York, Arundel, Baddesley, and Levenshulme, were all founded from Belgium. The convent at St. Clare's Abbey, Darlington, is the only one remaining of three founded in France, which were expelled from Rouen, in 1795, during the French Revolution. Their mother-house is at Gravelines.

NOTE.—The observances of the Belgian Poor Clares differ in some respects from those of the Darlington nuns quoted here.

BRIDGETTINE NUNS

CONTEMPLATIVE ENCLOSED STRICTLY

Founded 1346

MOTTO:*Amor Meus crucifixus est*

THE Bridgettine Nuns occupy a unique position in this country. They are the only pre-Reformation community existing in England.

The Order was founded by St. Birgit, or Bridget, in 1346. She was a Swedish Princess, the daughter of pious parents, and from her tenth year, when she heard a sermon on the Passion which made a great impression upon her, she was renowned for her piety. She was given in marriage to Ulf, Prince of Mercia, and the account given by her biographer of the married life of this young, rich, noble couple is most edifying. They had a large family, which they brought up excellently, and though they were obliged to spend part of their time at Court they were never tainted by worldliness. It is recorded of St. Bridget that she wore hair-cloth under her Court dresses, and once a week she and her husband entertained a number of the poorest of their subjects in their palace. On these occasions St. Bridget waited

on these humble guests herself and washed their feet. She frequently rebuked the King for some of the vices of the Court, and her prophetic utterances on these occasions were fulfilled.

After a severe illness which seized him while on a pilgrimage to St. James's tomb at Compostella, Ulf entered a Cistercian monastery, where he shortly afterwards died, having made his vows on his death-bed into the hands of the Prior of Alvastra. From that time St. Bridget was called to a still higher life, and was frequently favoured with celestial visitations; the Constitutions of the Order she founded shortly before her death were divinely revealed to her by our Lord. She made two pilgrimages to Rome, in which city she lived for some time, and one to Jerusalem, during her widowhood. She was taken ill on the homeward journey from the Holy Land, and died soon after her return, having foretold the day of her death, as is recorded in the Roman Breviary.

She was the authoress of a celebrated spiritual book called the *Revelations of St. Bridget*. The first Bridgettine monastery was founded by the Saint herself on her estate at Wastein, and her daughter Catherine, a young and beautiful widow, celebrated for her great piety, was the first Abbess. St. Bridget was canonized twenty years after her death in Rome, and fifteen years after that, Henry V. invited some of her nuns to England, and himself laid the foundation-stone of Syon House, Middlesex.

This convent was suppressed at the Reformation, though the Bridgettines were one of the three Orders then most celebrated for their piety, the Carthusians and Franciscan Observants being the other two. This monastery was one of the few restored by Queen Mary, but it was afterwards again suppressed under Elizabeth. The nuns, who at that time also had property in Devonshire, were exiled and driven from city to city, and from country to country. They finally settled at Lisbon and remained there until they returned to England in 1861, and founded the convent of Syon House, Spettisbury. In 1887 they moved to Chudleigh, in Devonshire, close to their original property there, where they now are, this being their only convent in England at present.

A Bridgettine convent, as was not unusual in early times, formerly contained both monks and nuns, and strange as it may seem at first sight, in temporal matters the Abbess ruled, and was called the "Sovereign," though in spiritual things the confessor-general was supreme, and the monks who were priests were not to be interfered with by the Abbess in all that pertained to their clerical duties. The reason of this supremacy of the Abbess was, that the Order was established for the honour of our Lady chiefly, and principally for women. Monks and nuns lived in separate wings of the monastery, and there was little or no communication between them, except

the confessor had access to the nuns. The nuns attended to the cooking, the washing, and the clothes of the Fathers and Brothers, but everything was passed from the nuns' part to the monks' side through a *tour* or turnstile. The nuns are strictly enclosed, and never leave their convents unless to found a new house. They are allowed to open the *grille*, at which they receive their parents and friends if they wish, but a second nun must always be present at the interview. St. Bridget ordained that the Sisters were to spend their time between mental and vocal prayer, intellectual and manual labour; they were not to neglect their bodies, but they were never to be idle, nor to go to the parlour unnecessarily, and by their Rule they are required to spend their spare time in working for the Church or for the poor—to "work with their hands" is especially enjoined on them. The special devotion of St. Bridget from her tenth year was devotion to the Passion of our Lord, and the special interior spirit of this Order is devotion to the Passion of our Saviour and to honour His Blessed Mother. The Order is also called the Order of St. Saviour.

In a Bridgettine convent a bier is always kept at the entrance to the choir, to remind the Sisters of death as they pass in and out. Every morning after they have said Terce, the nuns go two by two in procession, the youngest first, the Abbess last, to an open grave, which, by the Rule of St. Bridget, is always kept in the convent, and

there the Abbess, or in her absence the Prioress, standing at the head of the grave, takes up a little earth and begins to say the *De profundis*, the nuns on her side of the grave saying alternate verses with her, those on the opposite side saying the other verses. This is said for a joyful resurrection.

Another Bridgettine custom takes place before Vespers every day, when the whole convent kneels and recites the *Ave Maris Stella*, and then, standing choir to choir, the right side inclines profoundly and says an *Ave Maria* and a short Latin prayer, asking pardon of the other side for any offence in word, deed, sign, or demeanour,¹ and declaring they freely forgive any offence against themselves; the opposite choir then does the same, and they then proceed with Vespers.

The habit of a Bridgettine choir-nun is grey, over which is worn a grey cowl and a grey mantle, "which must not be gathered or pleated, nor curiously wrought, but straight and plain, all for profit and nothing for vanity," as the Rule quaintly orders. The wimple is white, the veil is of black linen, and upon it is worn a white linen crown, with white linen bands across the top in the form of a cross, upon which five small round pieces of red cloth are sewn, symbolical of the Five Wounds of our Lord.

The ring worn by the Sisters is gold, with a seal

¹ The Latin word used is *nutu*, from *nutus*, a nod or expression of opinion.

representing a Calvary, and it is a *fac simile* of the one St. Bridget adopted on the death of her husband.

The habit of the lay-sisters is grey like the choir-nuns', but instead of a cowl they wear a scapular, and on the left shoulder of the mantle is sewn a white Maltese cross, with five red circles in honour of the Five Wounds. This cross is worn instead of the crown which the choir-sisters wear on their heads; the wimple and veil of the lay-sisters are white.

The novitiate lasts altogether five years. For the first year the subject is a postulant; at the end of the second year she may be professed, but remains for three years after profession in the novitiate, which, for English Bridgettines, is made at Chudleigh. The Order has no houses in Ireland, America, or Australia. The number of nuns in a Bridgettine convent is restricted to sixty choir-nuns and four lay-sisters. In the chapter of the Rule which determined the number of nuns, priests, deacons, and lay-brothers in each monastery, it is ordered that "the priests shall be thirteen, according to the number of the thirteen Apostles, of whom Paul, the thirteenth, was not the least in toil; then there must be four deacons, who also may be priests if they will, and they are the figure of the four principal doctors, Ambrose, Augustine, Gregory, and Jerome; then eight lay-brothers, who with their labours shall minister necessities to the clerics; therefore, counting

three-score sisters, thirteen priests, four deacons, and the eight servitors, the number of persons will be the same as the thirteen Apostles and the seventy-two disciples."

In another chapter of the Rule it is ordained that the Abbess, "for the reverence of the Most Blessed Virgin, My Mother, to whom this Order is dedicated, must be head and Lady, because the Virgin, whose place the latter represents on earth, when I ascended to Heaven, was head and Queen of My Apostles and disciples." The Rule of St. Bridget is written in the words of our Lord as He revealed it to the Saint.

Holy poverty is most strictly enjoined on the members of the Order, who are forbidden to have anything of their own or to possess even a half-penny, but all necessities are to be expected at the hands of the Abbess.

The Order has its own fasts in addition to the fasts of the Church. On some fasting-days only bread and fruit and vegetables are allowed, "but the sick and aged are excepted in all fasts, and indulgence is to be used towards those who are known to be too weak to perform their offices when they fast." Except during Lent and Advent, and other stated periods, flesh meat is allowed four times a week at dinner, and fish and white meats at supper; fish and white meats are also allowed on Wednesdays and Saturdays unless they are fasting-days.

It is also laid down in the Rule that "one

should so cherish his body as a weak beast of burden, to be able to continue in My service, not for gluttony or pleasure, but to satisfy his need with discretion and as the weakness of nature requireth." The nuns' bedding must be of straw, with two blankets, but the bolster and pillow may be covered with linen.

The cold in Sweden being very severe in winter, the Rule allows the mantle of the nuns to be lined with fur—not costly fur, but with lamb or sheep's skin—for the winter months. It also orders the nuns to wear high boots lined with "burrel"¹ in winter, and shoes in summer.

The dominant note of St. Bridget's Rule is holy poverty. This counsel of perfection is insisted upon very strictly ; only one luxury is permitted. The nuns "may have as many books as they will for study and learning." This facilitates the literary work which the production of their magazine entails upon them.

In pre-Reformation times, after the monastery was founded with sufficient revenues to keep the complete number of Brothers and Sisters, dowry was not required with any subjects subsequently joining the Order. Since the confiscation of their property at the Reformation, in most cases a dowry is required ; but the nuns are still able to receive a few members with only a small dowry, or if the subject is endowed with a liberal education and good health, but has no means at her disposal,

¹ "Burrel," an old English word, meaning a kind of flannel.

she would nevertheless stand a fair chance of being received into the Order.

All the cast-off clothing, and what remains of the yearly income after all has been provided for, is to be given to the poor, and the Abbess is forbidden by the Rule to make larger buildings than are necessary for the accommodation of her nuns. The Rule says, "to do so shall be reputed to her as a great sin, as if she had taken away by violence from My poor their meat and clothing." Also, when a nun dies her habit is to be given to the poor, and her daily portion of food until her place is filled.

The Bridgettines have a custom peculiar to their Order, though similar practices may exist in other Orders. Three times during dinner and supper the Lady Abbess strikes a bell, and at the sound the Sisters all join their hands and say secretly five Hail Marys, in honour of the Five Wounds of our Lord and the Sorrows of His Blessed Mother, each time for a different intention.

The nuns say the Bridgettine Office of our Lady peculiar to the Order, which is longer than the Divine Office of the Roman Breviary said by priests. It is so arranged that the whole Psalter is recited once every week, though this is not peculiar to the Bridgettine Breviary. They also say the Office of the Dead three times a week, and an Office of the Holy Ghost. The Bridgettine Rosary consists of seven *Paters* and sixty-three *Aves* in honour of the seven Joys and

Sorrows of Mary and the sixty-three years of her life.

The Abbess in this Order has the title of Lady Abbess, and in olden times the head of the Fathers and Brothers of the Order was called the Confessor General. There was no Abbot.

NOTE.—Part of this and of the two preceding chapters and of the chapter on Cistercians originally appeared in an article by Darley Dale on "Convent Life," in *St. Peter's Magazine*, for July, 1898.

CANONESSES REGULAR OF THE
LATERAN

MIXED ENCLOSED

Founded 1415—
MOTTO :Cor unum et anima una
—

THERE are three houses of the Canonesses Regular of the Lateran, of the Order of St. Augustine, at present in this country. One is at Hayward's Heath, Sussex, and their history is very interesting. They spring from the Windesheim Branch of the Order, which had the honour of numbering Thomas à Kempis, of world-wide renown, among its members. When he was at Mount St. Agnes, the Windesheim Canons founded several houses of Canonesses, among them one in Louvain, known as St. Ursula's, in 1415.

There existed a house of Canonesses Regular at Burnham, Bucks, before the Reformation, but it was suppressed by Henry VIII. in 1539, when one of the community, Elizabeth Woodford, fled to the nuns at St. Ursula's, Louvain, where she was hospitably received, and allowed to settle among them. Many other English ladies joined her in



CANONESS OF THE LATERAN.
(IN SURPLICE).



course of time, and from this convent a house was founded, for English ladies only, in 1609, and dedicated to St. Monica, whence, in 1629, five chosen members were sent to Bruges, where they founded the Cloister of Nazareth, commonly known as the English Convent.

During the French Revolution, this community fled to England, and settled at Hengrave Hall, Suffolk, but they only remained there a few years, and, in 1802, returned to Bruges.

In 1887 they again came to England, and made a foundation at Hayward's Heath, where the life is the same as at the mother-house, the Cloister of Nazareth in Bruges.

There are no novices at the Priory of Our Lady of Good Counsel, Hayward's Heath, but postulants are received there before they join the Novitiate at Bruges. The term of postulancy lasts six months; the novitiate, the canonical year.

In each house there is a boarding-school for girls of the upper classes, but although some of the nuns who have a talent for teaching devote themselves to educational work, the chief work of Canonesses Regular is the recitation of the Divine Office according to the Roman rite. This takes precedence of everything else.

The nuns are enclosed, but the parents of the children are allowed to enter the convent to see the school.

As most of the first members of these two

communities claimed martyrs and confessors in their families, a spirit of union and charity was engendered in the days of persecution, and this and also a family spirit prevail in both houses at the present time. Simplicity is another note of the Order. The Rule, of course, is that of St. Augustine.

The habit of a choir nun of this Order is of white cloth, over which a white linen rochet is always worn, and in choir on high feasts in summer a surplice of white lawn is worn over the rochet. In winter, a black mantle lined with white is added to the rochet. The shape of the wimple is peculiar; it comes to a point on the forehead, which is half hidden.

The lay-sisters wear a black habit and scapular, and a white veil; they are not Canonesses, and therefore do not say the Divine Office. They are not enclosed, and instead of vowing enclosure, as the choir nuns do, they take a vow of stability or fidelity.

An old custom is still continued in the school, which began among the Brothers of the Common Life, and is mentioned in the Life of Thomas à Kempis, by Sir Francis Cruise. Every evening, after night-prayers, the children beg pardon of each other for any pain or bad example they may have given during the day, using a short and quaint French formula.

The nuns have a beautiful custom of giving a blessing to the children when they go to bed at



CANONESS OF THE LATERAN.
(WINTER HABIT).

night. This is done by the General Mistress or her substitute.

There appear to have been no less than thirty-three Augustinian nunneries in England and Ireland, where the Order was even more popular than in this country, at the time of the Reformation.

The community of St. Monica's, Louvain, fled to England at the time of the French Revolution, and remained long at Spettisbury, until they gave up their school, and adopted the work of the Perpetual Adoration, when they established themselves at Newton Abbot, where they still are. The Adoration is kept up all night at Newton Abbot, but at St. Monica's Priory, at Hoddesdon, which is an offshoot from Newton Abbot, there are not sufficient members in the community to keep the watches up the whole night, hence subjects are here wanted very badly.

The houses of this Order are usually Priories, hence the Superior is styled Prioress. The old chronicles say that the Priories of former days were more flourishing than the Abbeys; when the house is an Abbey, the Superior has the title of Lady Abbess.

At Newton Abbot and Hoddesdon, since they took up the work of Perpetual Adoration, they are wholly contemplative. Their lay-sisters share in the work of constant adoration, and are dressed in white. The choir nuns have added a broad scarlet scapular to their dress; it is worn over the

white habit and rochet, and on it is a badge of the monstrance and the words: "Praised, adored, and glorified be Jesus for ever, in the Adorable Sacrament of the Altar."

The nuns at Newton Abbot and Hoddesdon take it in turn to fill the office of "Victim" day by day before the altar. The spirit of reparation and union with the Sacred Heart finds its strongest expression in this office, which begins at 6.30 a.m. and ends at 1 p.m.

The Canonesses of the Lateran sing the Litany of Loretto every day in each of their houses for the conversion of England, a custom of three hundred years' duration. The characteristic of the Order is the virtue of charity. Charity is to the Augustinian what poverty is to the Franciscan and obedience to the Benedictine.



CARMELITE NUN.

CARMELITE NUNS

CONTEMPLATIVE ENCLOSED STRICTLY

Founded about 1452

MOTTO :

Zelo zelatus sum pro Domino Deo exercituum

ACCORDING to tradition, the Carmelite Order is the most ancient in the Catholic Church. It claims as its founder St. Elias, or Elijah the Prophet, who, 927 years B.C., lived in company with other Israelites under his guidance on Mount Carmel, where apart from the world they devoted their lives to prayer and meditation, and were called the Order of Prophets.

In a "Treatise on the Antiquity of the Carmelite Order," published at Cambridge, we learn that the successors of St. Elias "lived on Mount Carmel till the coming of Christ, and the Carmelite Order descends from them in hereditary and unbroken succession." Pope Sixtus V. confirms this assertion by allowing the Order to celebrate the feasts of the Saints Elias and Eliseus as their Founders. This view of the extreme antiquity of the Order has nevertheless been the subject of much controversy, some writers proposing Berthold, a

Calabrian monk, who, in 1156, took up his abode with ten Brothers on Mount Carmel, as the founder of the Order, but it is not disputed that he found hermits living there, and not impossible that they may have descended from the Order of Prophets.

The Rule was drawn up in 1209 by Albert, then Patriarch of Jerusalem, and confirmed by Pope Honorius, in 1224. The nuns who follow the same Rule, were founded by Blessed Jean Soreth, in 1452, though his houses, if any now exist, are quite distinct from those of St. Theresa's reform.

The "hermit" spirit is still maintained in the Order. The monks have special convents which they call deserts, to which, by leave of their Superiors, they can retire for a time, and live alone in cells, and even the nuns have little oratories or hermitages in their gardens, where they may go and pray, and find extra solitude for a given time in the day. Simplicity is the leading note of Carmelite life, and the special spirit of the Order is solitude and zeal for souls.

The original Rule, drawn up by the Patriarch Albert, contained only sixteen very short articles. By it the members of the Order are forbidden to possess any personal property. They are bound to abstinence from flesh-meat, and to fast from Holy Cross day (September 14th) to Easter, except when ill. They are commanded to do manual work, to keep strict or solemn silence from

Compline till after Prime the following day, to have separate cells, and to treat the Superior, who is to be humble, with due reverence. It further forbids them to work all together, lest silence should be broken, so each nun retires to her cell after Mass, unless engaged in work about the house. It is so well known that the Order, which had grown lax in course of time, was reformed by St. Theresa, who is considered the foundress of the Teresian or Discalced Carmelites, that we need only refer to it here. From this fact, the nuns are also called "the Daughters of St. Theresa." She decreed that their beds should be of straw, but in sickness they are allowed good beds, and to sleep in linen. St. Theresa also forbade the nuns to work at curious or delicate things, or with gold or silver, except for the Church, and ordered that the communities should be small, so a Carmelite convent never contains more than twenty-one nuns, of whom three must be lay-sisters. Each convent has its own novitiate, and is under the jurisdiction of the Bishop of the diocese in which it is situated, or under the government of the Fathers of the Order. There is, of course, no mother-house, and no Mother General.

The nuns rise at a quarter to five in summer, an hour later in winter, and they do not go to bed till eleven, but they do not rise at night for Matins and Lauds, which are said at nine o'clock in the evening, because St. Theresa thought fewer people were praising God at that hour than at

midnight, when the night-hours are said in a great many Orders. They dine at eleven, half an hour later on fast-days, and after dinner they have an hour's recreation, and another hour's recreation follows supper, or collation, at six, and it is commonly said none are merrier and happier than Carmelite nuns at their recreation, during which time they do needlework, or work of some kind ; they are never idle.

They wear no linen, and in the coldest weather they are not allowed fires in their cells, only in the recreation-room, infirmary, and parlour. St. Theresa also decreed that they were never to excuse themselves when unjustly blamed. All their penances and austerities are offered for the conversion of sinners, for the increase of the faith, and for the help of Apostolic missions.

The habit for choir-sisters is like that worn by the lay-sisters. It is of brown cloth, with a scapular of the same material. A leathern girdle is worn round the waist, and sandals on the feet. The veil is black, over a white wimple, and a large white mantle is worn over the habit for ceremonies and solemn Offices in choir.

The novitiate lasts a year, after a postulancy of from three to six months. The nuns are, of course, strictly enclosed, and can only receive visitors at an iron *grille*, which is curtained, and they are veiled, but they raise the curtain during the interview to see their fathers, mothers, brothers, and sisters without being veiled.

This ancient Order, which has given many saints to the Church, has six nunneries in England, and eight or nine in Ireland. The English convents are at Lanherne, Notting Hill, Darlington, Chichester, Wells, and Isleworth.

The Superioress is allowed no high-sounding title, but is called simply the Prioress.

FRANCISCANS THIRD ORDER
REGULAR

MIXED ENCLOSED

Founded in Fourteenth Century—
MOTTO :**Deus meus et Omnia**
—

THE Third Order of the Franciscans was founded originally for people living in the world by the Seraphic Saint himself, and was called the Third Order Secular. In the fourteenth century the Brothers and Sisters of the Third Order desiring greater perfection, united themselves into two Congregations—one of men and one of women—who were to live in community, and take the three vows of Poverty, Chastity, and Obedience, and thus to form the Third Order Regular of St. Francis.

From this beginning a great many Institutes have sprung consecrated to various works of charity, the members of which all follow the Rule of St. Francis, with Constitutions to suit their special work.

There are two convents of enclosed Franciscan

Nuns of the Third Order in England, of which the mother-house is at Taunton; the other is at Woodchester, in Gloucestershire. The nuns are enclosed, though without a *grille*. They have an orphanage attached to the Woodchester house, and a boarding-school for girls of the upper classes and a middle school for training servants at Taunton and Mill Hill.

The habit for both choir-nuns and lay-sisters is black, with a black scapular and a black veil; the wimple is of white linen; a cord is worn as a girdle with rosary beads attached. Seculars are not admitted into the body of the chapels.

The interior spirit is the same as that of the First and Second Orders, poverty. The Superioress has the title of Mother Abbess.

FRANCISCANS THIRD ORDER
REGULAR

MIXED NOT ENCLOSED

MOTTOES VARIOUS

THERE are several Congregations of the Third Order Regular of St. Francis of Assisi, which are not enclosed, in England, whose Rule is otherwise the same as that of the enclosed Congregations, with different Constitutions specially framed for their own work, but it is beyond the scope of this book to describe them all separately.

The Congregation of the Immaculate Conception has at present two houses in England, the mother-house and Novitiate at Braintree, formerly at Notting Hill, and a convent at Clacton-on-Sea, with a boarding-school. The Sisters have also charge of the orphanage poor-school and general work of the mission at Kelvedon, in Essex. The habit is brown, with a white cord, like the Friars Minor.

The Divine Office is said at Braintree at the mother-house, but it is not of obligation; at Clacton, the Little Office of our Lady, as required by Rule, is said.



FRANCISCAN.
(THIRD ORDER).

Originally founded from the Franciscan Convent at Glasgow, the Braintree branch is now quite independent; the Glasgow foundation is from Turcoing, in France. In the beautiful chapel attached to the Braintree convent the Catholics of the neighbourhood can hear Mass.

The Congregation of the Five Wounds has the mother-house at St. Mary's Abbey, Mill Hill, London, where the novitiate is made, and branch-houses in the United States, entirely dependent on the mother-house, and their Superiors are subject to the Mother Abbess at Mill Hill.

The nuns devote themselves to teaching in boarding and day-schools, visiting the sick, and various works of charity; in the United States they devote themselves to similar work among the negroes.

At Mill Hill there is a boarding-school for girls of the upper classes, and in an entirely separate building they have an Industrial School. In the conventual church the nave is almost entirely occupied by the Industrial children; no secular is admitted into the nuns' choir, for which one transept is set apart; the other transept is used for the pupils of the upper school.

The Sisters recite daily in choir the Divine Office according to the Franciscan Breviary.

The habit is black, with a black scapular, and a hempen cord as girdle, with rosary attached; the lay-sisters wear a white veil instead of the black veil of the choir-nuns.

The motto of this Congregation is—

Deus det nobis Suam pacem.

The Congregation of the Missionary Sisters of St. Joseph has a mother-house at Patricroft, Manchester, and a convent at Mill Hill, and another at Blackburn; the Superior is called the Good Mother.

St. Joseph's Missionary Sisters of the Sacred Heart have a convent at Freshfield, Lancashire.

The Congregation of St. Mary of the Angels has a house at Southampton.

The Home Mission Sisters have a house at Holly Place, Hampstead, and there is a Franciscan Convent of the Third Order Regular at Littlehampton.

In Scotland, there are Franciscan convents at Aberdeen, Inverness, Bothwell, Greenock, and three at Glasgow.



URSULINE COSTUME.

URSULINES

EDUCATIONAL ENCLOSED

Founded 1537—1667

THERE are many Congregations of Ursulines; some are cloistered and some are not; they were all founded between 1537 and 1667, and most of them in France, for the education of young girls. Some of them can scarcely be called nuns, but are rather a Congregation of pious women, like the Ursulines of St. Rufine, who take no vows but live together devoting themselves to the education of girls; others are enclosed and have a grate, and say the Divine Office; others, again, are not enclosed, and say only the Office of our Lady. A large number, though calling themselves Ursulines, have nothing to do with St. Angela's foundation, but are under the patronage of St. Ursula.

The foundress of the Ursulines was St. Angèle Merici de Bresse, or Brescia, who in 1537 founded the Institute of the Company of St. Ursula for young girls, who were living at home with their parents, and devoted themselves to works of charity, of which teaching young girls was the principal.

After some years they formed themselves into a community, and were approved by Pope Paul III. They gave up visiting the sick and devoted themselves to the work of education, and were then enclosed, as the Ursulines, who spring from St. Angela's foundation, still are; those at Gravelines, like most, if not all, of the French houses, have a *grille*. Many other Congregations of Ursulines were got together by pious ladies, and are not connected with each other; some of these only wear the widow's dress of their period; but with the exception of the Ursulines de Bourgogne, who have a house at Oxford, they all wear a veil.

The Ursulines of Foligny were founded in 1600 by Sister Paul de Foligny; they are enclosed and are generally ladies of noble birth, but the Superior and seven Sisters chosen by the Congregation live without cloister, and when they go out put a black veil over the small white one, which they all wear in the house. The Ursulines of St. Rufine wear a black habit with a dark blue tunic and a white veil in the house, but when they go out they put on a long black veil, which covers them from head to foot.

The Ursulines of Dijon were founded in 1619 by Mère Françoise de Xainctonge, sister to the foundress of the Ursulines de Bourgogne; they take simple vows. They are called Ursulines, after St. Ursula and her virgins, as they chose her for their patroness because their work is the

education of young girls, of whom she is the patron saint.

St. Angela was born in 1470, on Lake Garda; she joined the Third Order of St. Francis and practised great austerities; but she appears to have been one of those women who first desired to follow the religious life without enclosure and solemn vows. Her first followers, a company of seventy-three women and girls, used to meet together in her little room at Brescia, and hear the rule of life which she drew up for them read.

Her foundation was not confirmed till four years after her death, and a uniform costume with a leathern girdle was then introduced. St. Charles Borromeo patronized and supported them, and they spread rapidly; but, as we have said, were enclosed, for there were enormous difficulties to be overcome before uncloistered Orders of women became popular. They may, perhaps, be said to owe their existence to the Reformation which suppressed the old cloistered Orders, and created a want of something else to take their place.

The Ursulines in England who claim St. Angela for their Mother are those at Greenwich, Upton, Hythe, Wimbledon, and Dartford.

There are four houses in Ireland, of which the grandest is at Blackrock, Cork, where they have had a very large school for many years.

NOTRE DAME NUNS

ACTIVE ENCLOSED

Founded in the beginning of the Sixteenth Century

MOTTO :**Ad majorem Dei gloriam**

THE real primitive Order of Notre Dame was founded in the beginning of the sixteenth century for the education of young girls, and was one of the first teaching Orders approved by the Holy See.

The foundress was the Venerable Jeanne de l'Estonnac, Marquise de Montferrant, whose cause of beatification is now before the Holy Father and the Sacred Congregation of Cardinals in Rome.

The special end of the Order is education in all its branches. The Rule was drawn up by Father Jean de Bordes, one of the Jesuit Fathers, and approved by Paul V., in 1607.

Each convent has its own novitiate, and the nuns are not changed from house to house. The community in each convent consists of choir-nuns, indoor lay-sisters, and outdoor lay-sisters. Pious ladies who, without taking any vows, wish to lead

a retired life, and help in teaching, are admitted to the convents as lady-boarders, and in return for their services, the Holy See has granted them to participate in the spiritual benefits and merits of the Order.

In France, this Order is widely spread. There they have thirty-three convents. In Spain, also, they have twenty-eight houses, and several in Italy and America, but they have only two houses at present in England—one at Tollington Park, London, where they have a large boarding-school for girls, and one in Canterbury.

The Order, when founded, was affiliated to the Order of St. Benedict, in the privileges of whose Order the Nuns of Notre Dame participate.

The habit and veil is like that worn by the Benedictine Nuns.

The novitiate lasts two years, at the close of which period the novices are professed, and take the name of Sisters. After ten years of religious life, the nuns are called Mothers.

The lay-sisters are called Companions, and make the same vows as the choir-nuns, but are always addressed by the title of "Sister."

In December, 1899, the Sacred Congregation of Rites met to consider the cause of the holy foundress, whose solemn beatification was fixed to take place on the 23rd of September, 1900.

SISTERS OF ST. CATHERINE

ACTIVE NOT ENCLOSED

Founded 1583

THE Congregation of the Sisters of St. Catherine, V.M., was founded in 1583, in Braunsberg, a small town in East Prussia, by Regina Prothmann, assisted by the Jesuit Fathers in that town, and by their General, Claudius Aquaviva, who corresponded with her from Rome, and advised her in her arduous work.

The original object of the Congregation was to teach in the schools, but at the same time it was intended that the members should nurse the sick and look after the poor.

The Rule was made by Monsignor Cromer, then Bishop of Ermland. Later on, it was examined and reformed by Peter Tilicke, Bishop of the same diocese, and sanctioned by the Bishop of Regium, who was also the Papal Nuncio in Poland.

The new Order soon spread throughout the whole diocese of Ermland, where the Sisters were teaching in almost every town, until about 1878, when the Prussian Government took all their schools from them. During this time of persecution, the Sisters found great protection under their

Bishop, the late Cardinal Philip Crementz, Archbishop of Cologne, and also under the Empress Augusta, otherwise they would have been obliged by the Culturkampf to leave their convents.

From that time, nursing became the principal work of the Sisters, who are now employed in many hospitals, and who also go out nursing the sick in private houses. Besides this, they have homes for the aged poor, and orphanages for boys and girls.

Until 1896, these Sisters had never left their native diocese, but in that year they were asked to go to Liverpool, in which city there are a large number of Polish emigrants, and the Sisters of St. Catherine, knowing their language, were invited to go and take care of them. In Liverpool, which is the only place in this country in which they have a convent, they also look after the sick poor and nurse in private houses.

About two years ago, the Congregation opened a house in Brazil, where it now has two schools for German children, two hospitals, and an orphanage.

SISTERS OF THE TEMPLE

ACTIVE NOT ENCLOSED

Founded in the Sixteenth Century

THE full title of these Sisters is "Nuns of the Finding of Jesus in the Temple," and their Institute was established in this country before the Reformation, but was swept away during the time of persecution.

They returned to this country at the request of Cardinal Wiseman in 1861, to their present convent at Clifton Wood, near Bristol. The mother-house of the Congregation is at Vernon (Eure), France.

The Sisters, though they are not exclusively a nursing Order, nurse the sick in their own homes, and visit and nurse the sick poor, and they can also nurse and board priests with bad health at Clifton Wood.

They follow the Rule of St. Ignatius.

The habit is blue, with a white guimpe and binder, and a white veil; a black veil is worn over the white veil out of doors; rosary beads are worn hanging on the left side, and a silver medal round the neck showing just below the guimpe.

THE COMPANY OF ST. URSULA

ACTIVE UNENCLOSED

Founded 1606

THE Company of St. Ursula was founded at Dôle in 1606, by Anne de Xainctonge, whose cause of Beatification is now before the Holy See. Her life has been written in French by several of the Jesuit Fathers, and also by Père Morey, who was named postulator for her cause, but died before this work was accomplished.

She was born in 1567, at Dijon, and from her childhood showed the seeds of that piety, and love of inculcating in others the truths of our holy religion, which were afterwards to bring forth such remarkable fruits. She delighted in gathering round her children of her own age and the servants of the household, in order to teach them their religious duties and the first elements of the Faith.

She was inspired with the thought of doing for girls what St. Ignatius had done for boys, by seeing the boys taking their recreation with the Fathers in the park behind a Jesuit college, which was close to her father's house. Her director,

at that time, was Father Gentil, S.J., and he encouraged her in this great undertaking, but she had great difficulties to overcome, for her father, who promised her a large share of his fortune to endow the new Order, wished the foundation to be made at Dijon, whereas it was revealed to Anne in prayer by our Blessed Lady in a vision that our Lord wished her to begin this work at Dôle, in the Comté de Bourgogne, then subject to Spain, which, at that time, was at war with France. The future proved that this inspiration was no delusion.

A long and bitter struggle followed between the father and daughter. Anne dared not disobey the interior Voice that bid her go to Dôle, and her father refused her all support unless she remained at Dijon, and finally, in a fit of anger, he told her to leave his house. This she did, accompanied by a servant, who deserted her on account of the opposition she met with in Dôle, where she arrived in 1596. It was not till ten years later, after open persecution and unheard-of difficulties, that she was able to gather together in one house the little band of chosen souls who were to begin the great work.

She refused to be named Superioress, and for eleven years filled the post of Novice Mistress, but, in 1617, she was elected Superioress. She only held this office for three years, for her bodily sufferings, which were very great, obliged her to resign it. Her great desire for the Presence of God

made her long for death. She constantly spoke of the happiness of dying, and her favourite text was: "For me to live is Christ, and to die, gain." She died on June 8th, 1621.

This is not the place to speak of the many miraculous incidents of her life, and the miracles that were obtained through her intercession after her death. They will be found recorded in her biography.

She lived to see five convents founded from Dôle. St. Francis of Sales desired to have some of her daughters in his diocese, and some of his letters to the saintly foundress show the high opinion he had of her Company of Virgins. There are now about twenty houses of the Company of St. Ursula in France, Switzerland, and Germany, and one in England, at Oxford.

Anne de Xainctonge intended the education of young girls to be the principal object of her spiritual daughters, but she did not restrict them to this work, for, in places where the poor and sick want help, the Company of St. Ursula may take care of them.

As the work of the Dames de St. Ursula brought them into frequent contact with the world, their foundress gave them as a habit the dress worn at that time by pious persons, especially by Spanish widows. This has been slightly modified since the French Revolution.

The habit worn by the choir-sisters now is

black, with a small black cape, a deep, white linen collar: a black cap coming to a point on the forehead is worn on the head, and a black veil over it. A small crucifix hangs just below the collar, and a rosary from the girdle.

The lay-sisters wear a similar habit, but the collar is much smaller; the cap is not pointed, and a white starched bonnet is worn under the black veil.

The Rule is drawn up entirely from that of St. Ignatius of Loyola, and was approved by Pope Innocent X. in 1648, and confirmed by Pope Innocent XI. in 1678.

The Little Office of the Blessed Virgin Mary is recited daily by the choir-sisters. The feast of the Immaculate Conception is the principal feast of the Institute.

The novitiate lasts three years. At the end of that time the vows, which are perpetual, are taken. The Congregation is divided into provinces, and is not under a Generalate. Each province has its mother-house and general novitiate.

The English house is in great need of choir-subjects, especially of those holding certificates for elementary or secondary education. At this convent, the nuns have recently opened a Hall for girls desirous of pursuing a higher course of studies.

The Congregation is entirely unenclosed. The Foundress had two great reasons for non-

enclosure. First, so that the Company might be able to help the priests in mission work, and, secondly, to be better able to procure spiritual aid for themselves. Freedom in spiritual matters, united with great simplicity, is one of the great features of the Institute.

VISITATION NUNS

CONTEMPLATIVE ENCLOSED

Founded 1610

MOTTO :**Vive Jesu**

THE Visitation Order was founded in 1610, at Annécý, by St. Francis of Sales and Madame de Chantal, who was canonized under the name of St. Frances de Chantal; it is believed that the Order was revealed to St. Francis in a vision.

The Rule is that of St. Augustine, to which St. Francis added Constitutions which breathe the gentle spirit of the saintly Bishop of Geneva. It was intended to include the weak in health and older women. "I am the partisan of invalids," is a saying attributed to St. Francis, when drawing up the Rule. Widows are admitted; indeed, the foundress was a widow.

There are no severe bodily penances in this Order, but the spirit of it is one of interior mortification, which is said by those who know best to be a far more difficult thing to exercise than any exterior mortification.

There are three classes of nuns in the Visitation Order: the choir-nuns, who sing the Office; the



VISITATION NUN.

associate-nuns, who cannot sing; and the lay-sisters. The associate-nuns in every other respect but this of not singing the Office, are equal to and live like the choir-nuns, and can hold any office, including that of Superior. The chant used for singing the Office is very quaint and unearthly, though very simple, for it is on three notes.

There should be thirty-three nuns in each of the convents of this Order, and of these, twenty must be choir-nuns. Schools are attached to many of the houses, and have been from the beginning; but the Visitation is a contemplative Order and the nuns are enclosed; originally they were not enclosed, in order that they might visit the poor and sick, but in 1618 the rule of enclosure was adopted. The sick Sisters are most kindly treated and the Infirmarian is specially directed to be full of love and charity towards them, and it is permitted to have the infirmary made attractive with flowers.

Cleanliness is a rule in all convents, but the Visitation Convents are specially noted for this virtue, which is enjoined by the Rule. Silver spoons are a little luxury permitted to these nuns. No tawdry images are allowed in the house or chapel; in these and other little matters the spirit of refinement which characterized their holy founder peeps out. At the same time, they are enjoined not to be too tender with themselves, and "no obstinate or rebellious, giddy, or frivolous women are to be admitted into the Order."

St. Francis would not consent to a Superior of the whole Order, as he wished the nuns to be under the jurisdiction of the Bishops. The Order spread very rapidly, particularly in France, and has always been distinguished for the piety of its members and for the harmony which reigned among them. They have now about one hundred houses in different parts of the world, of which two are in England, one at Walmer, and one formerly at Westbury-on-Trym, but now near London, at Harrow-on-the-Hill.

One of the most celebrated members of this Order was the Blessed Mother Margaret Mary Alacoque, of world-wide reputation in the Catholic Church in connection with the devotion of the Sacred Heart. The habit of the choir and associate-nuns is black, as are also the veil and the binder across the forehead; the wimple is of white linen, a silver cross hangs from the neck, and large ebony rosary beads with a plain black cross depend from the black girdle on the right-hand side. A silver cross hangs from the neck and shows just under the "guimpe," the letters I.H.S. are engraved on one side of the cross; M.A., with a heart between, on the other side.

The lay-sisters wear a white linen veil and a white forehead binder; the rest of their habit is the same as that of the choir-nuns.

Part of this chapter and also of the chapter on the Ursulines appeared in *St. Peter's Magazine* for July, 1898.

SERVITE NUNS

SECOND ORDER

CONTEMPLATIVE ENCLOSED STRICTLY

Founded 1619—
MOTTO :*Ave Mater Dolorosa*
—

THE Servite Order was founded in 1233 by seven holy Fathers, to whom Our Lady of Sorrows revealed the Rule, habit, mission, and name. Though there were nuns from the beginning, the second Order did not appear in its present form until 1619, when Blessed Benedicta di Rossi, who died in the odour of sanctity, founded a convent of nuns to whom she gave the name of "Servite Hermitesses, under the Rule of Monte Senario," this Rule being that observed by the Servite Fathers, who lived as hermits on Monte Senario, and led a more austere life than other Fathers of the Order. Sister Benedicta was a child of grace from her infancy, and very much like St. Juliana Falconieri, the foundress of the Mantellate; shortly before her death she founded a convent in Venice, still in existence; from Venice came the present foundations at Munich and Arco; in

Munich the Perpetual Adoration has not been interrupted for over one hundred years, not even during the Napoleonic wars; and from Arco, an Imperial foundation, the Order was transplanted into England, and established at South Bersted, near Bognor, in 1888, the year in which the seven holy founders were canonized, but the community is English, not Italian.

Each house is independent and is under a Prioress or an Abbess, as the case may be, and where there is an Abbess she has the usual insignia of ring, stole, and crozier.

The object of the foundation of the Order is the veneration of our Lady's Sorrows and the Passion of our Lord, and the principal duty incumbent on the members is to spread these devotions as far as possible for the conversion of the world and the salvation of souls. With these ends in view, they recite daily the Rosary of the Seven Dolours, and meditate on them and the Passion.

The Divine Office, with the Proper of the Order and the Office of our Lady, are recited in choir, and as soon as circumstances will permit night-choir will be started and also the Perpetual Adoration; but this requires a greater number of nuns, and cannot be done till some one comes forward with a fund sufficient for the purpose. It is to be hoped that our Blessed Lady, whom the nuns regard as their Foundress and Mistress, will inspire some holy soul to find the means for keeping up this beautiful devotion.

One of the customs of this old and venerable Order is that the nuns walk daily in procession, singing the *Salve Regina*, to the altar of Our Lady of Sorrows, where she is represented in a statue clothed in black garments, standing with outstretched hands, seven swords in her heart, and a crown on her head as Queen of Martyrs.

The interior spirit of the Order is humility. What poverty is to the Franciscans, obedience to the Benedictines and Jesuits, humility is to the Servites or Servants of Mary, who always lived hidden as the humble handmaid of the Lord.

The nuns are strictly enclosed and speak to visitors through a *grille* covered with linen and perforated zinc, but the linen can be removed for near relations. They are discalced and wear sandals. The habit is black and very much like the Benedictine habit, except in the shape of the mantle, which is short, like that of the Franciscans, only black; the scapular is black and the veil also, except that of the lay-sisters, which is white; but in all other respects their dress is like that of the choir-nuns. The Prioress has the black veil lined with white and wears a ring.

A year of postulancy precedes the canonical term of a year and a day of the novitiate. There are seventeen nuns now in the South Bersted community, but not only because of the beautiful and touching devotion of this ancient Order to the Sorrowful Mother, is it to be hoped that their numbers may increase, but also in the

interests of our dear country, since the Holy Father has placed the conversion of England under the patronage of Our Lady of Dolours; and, therefore, the more numerous the souls consecrated to pray daily to the Sorrowful Mother, the more will be hastened the happy day when England shall return to the ancient Faith.

Strictly speaking, this Order has no motto, but the nuns head their letters with A.M.D., for *Ave Mater Dolorosa*, with which this chapter is headed.

SERVITES

THIRD ORDER (MANTELLATE)

MIXED NOT ENCLOSED

Founded about 1300

THE Third Order of Servites, commonly called the Mantellate, was founded by St. Juliana Falconieri in the beginning of the fourteenth century. She was born in 1270, died in 1341; and was canonized in 1678.

She was a niece of St. Alexis Falconieri, one of the seven holy founders of the Order; and he often told her mother that Juliana was destined to do great things for God, and no doubt her saintly uncle, who was also her godfather, had a great influence over her in her youth; but from her earliest childhood she showed signs of sanctity. She was the only child of aged parents; she was beautiful, and she also had a beautiful voice and was highly educated; she was a good Latin scholar, and very skilful in surgery and in the knowledge of botany and the healing and medicinal properties of plants. She was also a beautiful needlewoman.

Her riches and beauty brought her many

admirers, but she refused all offers of marriage, desiring to consecrate herself entirely to God, and when she was quite a young girl in her teens, she received the habit of the Third Order of Servites from St. Philip Benizi, who had come to Florence in 1284 to hold a General Chapter, he being then the General of the Order.

St. Juliana, however, lived at home until the death of her mother, which did not take place till twenty-one years after her clothing. Indeed, in the first instance, all the Tertiaries lived in their own homes, until they became so numerous that St. Juliana, finding it impossible for them to live truly religious lives in their own houses, formed them into a community, and took a house for them which is still standing in the Via dei Servi in Florence, close to the beautiful Church of the Annunziata, which her own parents had built, some writers say, as a thank-offering for her birth.

When St. Philip gave Juliana the habit, he also gave her a Rule for Tertiaries living in the world, but she herself drew up the Rule for the Mantellate, or the Third Order of Servites, when she went to live in community with them on the death of her mother, and was at once unanimously chosen as their Prioress.

Tertiaries living in the world were not obliged to wear the habit, but St. Juliana always did from the day of her clothing, and went about Florence in it, barefoot, visiting and tending the poor and

sick. Her time was divided in works of charity, prayer, and the care of her mother, besides looking after the other Tertiaries who became her disciples, and who met regularly in the Church of the Annunziata for prayer and instruction.

During all these years, in which the Saint was living in the world though not of it, she was accustomed to spend hours before the altar, and she even practised the most rigorous fasts and austerities, and often passed whole nights in prayer. Indeed, St. Juliana's love of penance and mortification was so great, that the accounts of her austerities are almost incredible.

We always find that the spirit of an Order is the reflex of the spirit of the founder or foundress, so that even so brief an account of the Mantellate as we are here giving is best illustrated by a slight sketch of their holy foundress. Devotion to our Lord in the Blessed Sacrament has ever been the characteristic of all the saints, but St. Juliana's special attraction was to the sufferings of our Lord which are there commemorated. Her faith, her love, her sympathy, her devotion were all centred in the Tabernacle, and from there she drew supernatural strength to practise her austerities, and zeal to win souls for her Heavenly Spouse. There she would spend hours holding communion with our Lord.

She had also a great devotion to Our Lady of Dolours; she delighted in meditation on the Sorrows of Mary, and spent several hours a day

so doing and in reciting the Rosary of the Seven Dolours; and one of the mainsprings of her works of charity was to assuage the sorrows of our Lady by winning souls for her Son.

These being the special devotions of their foundress, it seems only natural that they are also the special devotions of the Mantellate, whose mission it is to propagate devotion to the Mother of Dolours, by means of the Black Scapular and the Rosary of the Seven Dolours. In honour of the Blessed Sacrament and in memory of the miracle which took place at the death of St. Juliana Falconieri,¹ they wear a large Host embroidered on the left side of their black scapulars; they also wear rosaries of the Seven Dolours, and they have the privilege of reciting this instead of the Dominican Rosary, granted by the Pope. Their habit is black, in memory of the Sorrows of Mary; as are also their mantles, which cover them from head to foot; these are only worn at Mass and out of doors. St. Juliana did not originally intend her nuns to be enclosed, but meant them to go into the world to work among the poor and sick, but in course of time they practically became cloistered, as the custom arose and prevailed in Italy for nuns not to go into the streets. Still, they are not enclosed in England nor in the convents abroad belonging to the English Province. The second Order has enclosure, but the Mantellate can go out. Their

¹ See *Life of St. Juliana Falconieri*. Burns and Oates.

life is "mixed," that is, it is semi-active and semi-contemplative; but they also undertake the care of and visit the sick to console and instruct them. In their schools for girls their aim is to give a solid Christian education, both practical and theoretical; and to teach their pupils every useful occupation, to enable them to fulfil their duties properly, according to their spheres in life.

Austerity is one of the notes of the Order; besides the fasts of the Church, the Mantellate fast every Friday and on the vigils of the principal feasts, and observe abstinence every Saturday. They rise at 4.45 a.m. all the year round, and are allowed seven hours for sleep.

In convents where there are twelve Religious able to say the Office, the Divine Office is said in choir; where this is not done, the Little Office of our Lady is said. In all chapels of the Order there is an altar of St. Juliana, and every evening after Compline the nuns go in procession to the altar of Our Lady of Dolours, singing the *Salve Regina*, according to the ceremonial of the Order; and after this procession they go to the altar of St. Juliana and sing a hymn in her honour; and to take part in this procession is considered one of their principal religious duties.

Every evening, before going to bed, the nuns go together to the statue of our Lady and sing or recite some of her antiphons. Every Friday there is Benediction, when possible, in all chapels of the Order in honour of Our Lady of Dolours,

and the *Stabat Mater* is sung; and on the third Sunday in every month this image is carried in procession and the *Stabat Mater* is sung, and on Holy Saturday it is crowned according to the ritual of the Order.

Every nun takes the name of Mary, as an especial sign that they are called to her service, in addition to the name of some saint chosen by the Prioress. The nuns of the English Province are under a Mother General, with a Prioress at the head of each separate convent. The mother-house, where the novitiate is made, is at Stamford Hill, but there are houses in France, Austria, and America which belong to the English Province, and many belonging to other provinces in Italy and other countries. The Mantellate also have convents at Arundel, Dorking, and Stratton-on-the-Fosse, near Downside. At Stamford Hill and Dorking they have boarding-schools for girls, and at Livry, near Paris, they have a convent and a boarding-school attached to it. The active work they undertake is the education of girls of various classes, visiting the poor and sick, preparing converts for reception into the Church, and all other works for the good of souls.

They came to England in 1851, and their first Mother General and foundress of the English Province was Mother Philomena Juliana. They were originally established at Cale Street, S.W., in the house now occupied by the Daughters of the Cross.

SŒURS DE LA CROIX

EDUCATIONAL ENCLOSED

Founded 1625

MOTTO :

☉ *Cruz ave spes unica*

THE Congregation of the Dames Religieuses de la Croix was founded in France by the Rev. Pierre Guérin, Curé of Roye, in Picardy, for the education of girls of the upper classes of society. At the time of the French Revolution these nuns were established in several towns in France, but they were then driven from their convents. At St. Quentin, the Superior, the Reverend Mother Hunégonde, was imprisoned in her own convent there, and was only released when peace was restored at the end of the Great Revolution. Those nuns who survived then joined the Reverend Mother Superior, and the St. Quentin Convent struggled on amid many difficulties for twenty years.

In 1837 this community was united to some other nuns by Monseigneur de Simony, Bishop of Soissons, but they retained their original title of

Dames Religieuses de la Croix. Their former Constitutions were altered to suit the new requirements, and since that time the nuns have followed the Rule of St. Ignatius, and have been under the government of a Mother General. In 1899 the Congregation was approved at Rome and their name altered to Sœurs de la Croix. The Order is enclosed, but there is no *grille*, and in England only the Religious are allowed to walk out with their pupils.

The habit is black with a little cape over the shoulders, a white cap with a pleated frill, and a black veil over the cap; the costume is similar to that worn by the Religious of the Sacred Heart.

The novitiate lasts two years, temporary vows are then taken for five years, then another novitiate lasting six months has to be passed preparatory to taking perpetual vows. Although the English house is not in immediate need of subjects, certificated teachers as head-mistresses in elementary schools, or ladies holding certificates qualifying them as teachers in high schools who have a vocation for the religious life, would be acceptable.

There are now three convents of these nuns in France, the Mother House at St. Quentin, one at Soissons, and one at Bar-le-duc; there is one house in Belgium at La Louvière, and one in England, at Boscombe, near Bournemouth, where there is an excellent high-class boarding-school. The nuns say the Little Office of our Lady daily.

ENGLISH INSTITUTE OF MARY

ACTIVE NOT ENCLOSED

Founded 1633

THE history of the English Institute of Mary has been written partly in the *Life of Mary Ward*, and more fully in the history of St. Mary's Convent, Micklegate Bar, York, published in the Manresa Quarterly Series.

The Institute of Mary was formed of the members, and rose on the ruins of the Congregation founded by Mary Ward, a Congregation suppressed by Pope Urban VIII., mainly on account of the hostility shown to the Institute by the English clergy.

Two years after the suppression, that is, in 1633, Mary Ward and her companions were invited to Rome by Pope Urban, who further gave an annual sum towards the support of the Roman house. The members of the Institute whose Rule was approved by Clement XI. in 1703, were the lineal descendants and successors of the companions of Mary Ward, who were "like the soldiers of a disbanded regiment immediately incorporated in a new regiment of

their own, with certain important changes indeed, in obedience to the order which had disbanded them, but when these changes had been faithfully carried out, living on with the old feelings of companionship, of *esprit-de-corps*, of mutual affection and of natural veneration for the guiding spirit under whom they had first been enrolled."¹

The saintly Mary Ward fought the battle of the unenclosed Orders and Congregations of women, then almost unknown, against tremendous opposition; twice the Council of Trent itself refused to countenance them, yet now even Protestant England contains between seventy and eighty different Congregations of unenclosed religious women.

The first convent of the Order in England was founded by Mary Ward, probably in St. Martin's Lane, London, but the community was afterwards moved to Hammersmith. Ten years later she founded another convent near Fountains Abbey, which was moved first to Heworth, and finally by Mrs. Francis Bedingfield to the present site of the convent at the Bar.

These two convents, at Hammersmith and York, for a hundred years were the only communities of nuns in this country; and for a hundred and twenty years, the nuns did not dare to wear the habit or to assume religious names. As it was they frequently suffered persecution, and on one occasion the Superioress and another nun

¹ *Life of Mary Ward*, vol. ii, p. 508.

were imprisoned, and on another the convent was in danger of being destroyed by a fanatical mob of Protestants, when the peril was averted in a manner that may well be described as miraculous. The anniversary of this event is still observed in the York convent.

The English branch was under the jurisdiction of the mother-house in Munich till the beginning of the nineteenth century ; since then the English convents have been under the Bishop of the diocese in which they were placed, with the exception of the Ascot house which is under obedience to Nyphenberg, the modern representative of Munich.

The Irish branch which was founded from York, has no dependence upon it ; the Irish houses are popularly called Loretto convents from the mother-house of Loretto Abbey at Rathfarnham.

The end of the Institute is the salvation and perfection of its members, and the salvation and perfection of their neighbours by the education of children both rich and poor. Large boarding-schools for girls are attached to each convent in this country, in all of which a first-class education is given.

The characteristic virtue of the Institute is obedience. The Rule is that of St. Ignatius. The noviceship last two years.

The habit is black and is very full ; the white linen guimpe is large and fastened in front with

strings of narrow tape ; the binder is white, and white linen cuffs are worn by the choir nuns. A crucifix is fastened in the girdle, a silver ring is worn on the fourth finger of the left hand. There are six houses of the Institute in England, at York, Cambridge, Manchester, Ascot, London, and Leek.



SISTER OF CHARITY OF
ST. VINCENT DE PAUL.

SISTERS OF CHARITY OF ST. VINCENT DE PAUL

ACTIVE NOT ENCLOSED

Founded 1634

THERE is no Religious Order in the Catholic Church more popular nor any which numbers more members than the Congregation of the Sisters of Charity of St. Vincent de Paul. It will probably surprise a good many people to hear that they have no less than fifty houses in Great Britain and Ireland alone; while in every country in Europe their houses and institutions have spread with marvellous rapidity, and from the Eastern extremity of Asia to the far west of America they are established.

The Sisters of Charity were founded by St. Vincent de Paul and Madame Louise de Marillac in 1634. Some seventeen years before that date, it occurred to St. Vincent to establish a confraternity of Charity, which consisted of an association of ladies, who, while undertaking charitable works, bound themselves by certain rules. Later on, St. Vincent found that these ladies were unfitted to wait on the sick-poor in their own houses, and it occurred to him that he

had often, when giving missions in the country, come across peasant girls, who did not feel called either to matrimony or to the cloister, but who yet would willingly devote their lives to the service of God.

Then the idea struck him that these were the kind of people he wanted to go about among the sick-poor, to nurse them and to relieve their sufferings, and distribute alms and be called the Sisters of Charity or Servants of the Poor.

This idea was the seed which has since grown into this vast Institution, sending out branches into all parts of the world. It sprang originally from St. Vincent's great charity, and longing to save the souls and care for the temporal wants of the poor.

Madame de Marillac became a widow in 1625, and having always had an attraction for the religious life, she determined from henceforth to devote herself to the service of God, and at this critical moment of her life, she came under the direction of St. Vincent, whom her former director, the Bishop of Belley, induced her to take as her spiritual guide. The first work her new spiritual Father set her to do was to visit the various confraternities of the Ladies of Charity, which he had established in various parts of France, and exhort the members, who had become very lax, to a stricter observance of their rules.

She performed this mission admirably, estab-

lishing many other confraternities, and then it was that the idea of the Sisters of Charity occurred to St. Vincent; he discussed it with Madame de Marillac, and in 1633 the first four Sisters of Charity were established in her house to be trained by her for their work. In the first instance the Sisters helped the Ladies of Charity by going with them to visit the sick, and bringing and preparing the food they took to them. The four Sisters were soon joined by others, and St. Vincent extended the sphere of their labours. They increased rapidly and in three years had to move into a larger house. A year after the first four Sisters joined Madame de Marillac, St. Vincent allowed her to take life-long vows binding her for ever to the work; he also left her the task of drawing up the Rule under which they were to live, afterwards examining and modifying it himself. Soon after the move into a larger house, St. Vincent added the care of foundlings to their work, and not long after they were called to Angers to take charge of St. John's Hospital; here they had an opportunity of showing their zeal and self-sacrifice, for the plague broke out in the city, and the Sisters of Charity nursed the victims.

Our space does not allow us to detail all the steps in the growth of this marvellous Society, we must be content with mentioning briefly the various works which the Sisters now undertake and perform. They have orphanages, asylums for

the blind and for the deaf and dumb, and also for the insane they have hospitals, and industrial schools as well as day schools for both boys and girls. Besides this they still continue their original work of visiting the poor and sick; they have soup-kitchens, dispensaries, and homes for the aged; and their familiar habits with the large white flapping caps or "cornettes," as they are called, are known and loved all over the world.

Their dress was originally that of a French peasant, to which they have added the rosary and crucifix, which hang at their side. They take the three usual vows—chastity, poverty, and obedience; to which they add a fourth, namely, of charity; these they renew every year; their Rule suits their vocation, which is to serve the poor, so no severe penitential practices are imposed, and as they are so much engaged in active work, they do not say the canonical hours or any choir-office, though their time is divided between works of charity and prayer.

No volume could describe the interior spirit of the Society better than the few beautiful words of their holy founder, who told them: "That their chapel is the parish church, their cloister the streets of the city or the wards of the hospitals, their enclosure, obedience, their grating the fear of God, and their veil, holy modesty."

The Sisters of Charity rise daily at four o'clock both summer and winter and spend the first hours of the day in chapel, in prayer, meditation,

and hearing Mass; they go to bed at nine. There are no lay-sisters; all the Sisters are equal and each takes her part in the work of the house. The novitiate, which is called the Seminary, lasts nine months or a year, and in England the first six months is passed at the Novitiate at Mill Hill and the remainder at the mother-house, Rue de Bac, Paris. Every house in the world is subject to the mother-house where the Mother General lives; in every country, or province, there is a Provincial subject to the General, and the Father General of the Lazarists regulates the community in certain points. The Lazarists or Fathers of the Mission are an Order of priests founded by St. Vincent, who are specially devoted to working among the poor.

The Sisters of Charity wear dark grey habits with large sleeves, white wimples, and the picturesque white linen cap, by which they are at once recognized; they wear no scapulars as part of their habit. To one of them, however, was the devotion of the red scapular of the Passion revealed; it was approved by the late Pope, Pius IX., and is largely indulgenced.

The Sisters of Charity retain their surnames, taking the name of a saint, instead of their Christian names, by which they are known in Religion; the Superior of each house is called the Sister Superior.

They have eight houses in or near London; the other English houses of this Congregation

are at Birmingham, Salisbury, Wardour, Darlington, Gosforth, Newcastle-on-Tyne, Spennymoor, Preston, Sheffield, Boston Spa, Liverpool (where they have five or six institutions, and the only Catholic Asylum for the Blind in England), Little Crosby, York, Hull, Bullingham and Hereford, Plymouth, Torquay, Manchester (3), and Dover.

In Scotland they have houses in Edinburgh, Dunfermline, Dumfries, Glasgow, and Lanark, and eleven in Ireland.



FOUNDRESS OF SISTERS OF THE
BLESSED SACRAMENT.

THE SISTERS OF THE BLESSED SACRAMENT

CONTEMPLATIVE ENCLOSED

Founded 1639

MOTTO :

To love our Lord for all those who do not love Him

THIS Order was founded by a French Dominican priest, the Venerable Père Antonie Le Quien, at Marseilles, in 1639, for the Perpetual Adoration of the Blessed Sacrament. This was the first Order instituted expressly for this holy purpose. The difficulties at the beginning of the work were so great that it was twenty years later before the first nuns made their vows with the approval of the Holy See, which at the same time approved the Constitutions drawn up by their holy founder, who based the Rule on that of St. Augustine.

The final approbation of the Holy See was given by Pope Innocent XII. in 1693; he raised the Congregation to the rank of an Order, from which time the nuns took solemn vows and were bound to enclosure.

The Venerable founder was a celebrated preacher

among the Huguenots in Switzerland and the South of France. He was also remarkable for his wonderful austerity of life and his zeal for souls; his vigils before the Blessed Sacrament were incessant, and it was at the foot of the Altar that he drew up the Constitutions for his daughters of the Blessed Sacrament. He died in the odour of sanctity in 1676, having seen two houses founded, one at Marseilles and the other at Bollène.

No less than thirteen of these nuns from the Bollène Convent suffered martyrdom under the Commune, while those in the Marseilles house were all dispersed. After the Revolution those that were left of the Bollène community re-assembled in 1802, and resumed the work of Perpetual Adoration, but the original mother-house at Marseilles was not re-established till 1816.

The English Convent, which was originally at Cannington and is now at Taunton, was founded from Bollène by the Reverend Mother Emilie Pellier with three choir-nuns and one lay-sister, in 1863.

The interior spirit of the Order is one of entire simplicity as portrayed by the Divine Life of the Tabernacle. The work of Adoration never ceases day or night; the nuns endeavour by paying homage to our Lord's Hidden Life in the Tabernacle, and by a life of perpetual love, and adoration, and ceaseless prayers for the conversion of

sinners and heretics, to make amends for the ingratitude, coldness, and neglect shown Him in this Adorable Sacrament.

Our Lady's Office is chanted daily in choir with all the Commemorations, and the fifteen Mysteries of the Holy Rosary are also recited daily.

The novitiate lasts a year and a day from the clothing, and at profession the perpetual vows are taken ; it is made in the house of profession.

The Order is strictly enclosed, but it is not an austere one.

The habit is black with a white scapular, silver emblems of the Blessed Sacrament are worn over the heart and arm ; the veil and the cloak worn in choir are also white. The lay-sisters have a similar habit, but their veils are of white linen. There are also " *tourières* " for service outside the convent.

There is only one convent of this Order in England, that at Taunton.

OUR LADY OF CHARITY AND REFUGE

ACTIVE ENCLOSED

Founded 1641

MOTTO :

Live Jesus and Mary

THE Institute of Our Lady of Charity is the parent-tree from which the Order of the Good Shepherd sprang in 1834. It was founded at Caen in 1641 by the Venerable Père Eudes, a disciple of Cardinal de Berulle, and a zealous and most successful preacher of missions.

Moved with a pity for those poor unfortunate women who had abandoned themselves to a life of sin, he conceived the idea of forming a Congregation of pious women who should consecrate themselves by vow to the reformation of those among them who were willing to begin a new life under their motherly care. Several pious and zealous ladies came forward to co-operate with Père Eudes and formed themselves into a community to carry out his charitable purpose, and after encountering many difficulties and much opposition the Order of Our Lady of Charity was



SISTERS OF OUR LADY OF CHARITY AND REFUGE.
(NOVICE).

at length firmly established, and received the full approbation of the Holy See in 1651.

The Institute of Our Lady of Charity does not limit its work to the reformation of the fallen, it also receives under its protecting wing young women who are exposed to the danger of being lost; these form what is called the class of Preservation. It also receives little girls who are in danger of being brought up immorally; and to some of the houses Government Reformatories for women and girls are attached; it is therefore very comprehensive in its charity and commands the admiration and gratitude of all, both Catholics and non-Catholics.

All the houses of this Order are independent of each other; each having its own novitiate and being under the Bishop of the diocese in which the monastery is established; the mother-house is at Caen. Père Eudes who was the precursor of Blessed Margaret Mary Alacoque in promoting the devotion of the Sacred Heart, which he preached most zealously before she had entered the Order of the Visitation, gave to the Nuns of Our Lady of Refuge a white habit as a symbol of purity, and a large silver heart to be worn on the breast, and he added to the three ordinary vows a fourth, to devote themselves to the conversion of fallen women. The work of the Order is the same as that which occupies the Good Shepherd Nuns.

The Sisters of Our Lady of Charity have a monastery at Bartestree, near Hereford, which

was founded by Mr. Phillips, a convert and the proprietor of the estate on which it stands, and one of his daughters having passed her novitiate at Caen, came to found the monastery which her father built, and with three other nuns began her noble work there in 1863. Since that time the convent has been enlarged and the community has increased from four to forty, and is in a flourishing condition and has numerous inmates.

The spirit of this beautiful Order is one of simplicity and humility, to which is added a zeal for the salvation of strayed souls. The Sisters recite in choir the Little Office of our Lady in Latin, observing all the ceremonies of the Divine Office with the commemorations as marked in the Roman *Ordo*.

The novitiate lasts two years and a day from the date of clothing; there is a previous period of postulancy which varies in length, but is usually of some months' duration. The vows of the professed Sisters are perpetual.

The lay-sisters wear a white linen veil, instead of the black veil of the choir nuns.

There are two houses of the Order in Ireland, and two here: Bartestree Monastery, and one at Portsmouth.

SISTERS OF ST. JOSEPH

ACTIVE UNCLOISTERED

Founded 1650

MOTTO :

3te ad Joseph

THE Congregation of the Sisters of St. Joseph was founded at Le Puy, France, in 1650, by Monsignor de Maupas, Bishop of Le Puy, and Père Médalle, of the Society of Jesus.

Their object was to perpetuate the original idea of St. Francis de Sales in founding the Order of the Visitation, which was at first intended to be an uncloistered Order. The Sisters of St. Joseph, therefore, in pursuance of this object, where the means and the need exist, undertake any work of mercy. They have charge of orphanages, asylums, Magdalene houses, and hospitals in various parts of the Old and New World, and they also go out to nurse the sick in places where a separate house can be established for that purpose ; they also visit the poor.

The Congregation is consecrated to the Blessed Trinity under the protection of the Holy Family.

The spirit of the Institute, to quote the words of the Constitutions, "is essentially founded on the love and practice of the interior life by recollection and union with God, and on humility and charity."

The Sisters say the Office of our Lady and make an hour's meditation daily and recite various vocal prayers.

The novices at the close of the canonical year take first vows, and after three years they make perpetual vows. A small dowry is required, but if the subject be highly educated may be dispensed with. Through want of subjects the Sisters have been obliged to refuse about twenty foundations in various parts of Great Britain.

There are now four houses in England: at Newport (Monmouth), where the novitiate is made, Devizes, Malmesbury, and Bristol, where the Sisters are chiefly engaged in teaching.

The mother-house of the English mission is at Annecy, Savoy, where the Sisters have the privilege and happiness of possessing the very cradle of the Order of the Visitation.

The habit and veil are black, the wimple and binder of white linen.

The Congregation has been approved by Rome.

SISTERS OF THE VISITATION

ACTIVE NOT ENCLOSED

Founded 1660

MOTTO :**Vive Jesus**

THIS Congregation was originally founded at Ghent in 1660 by three nurses from a hospital which at that time existed in the town for people afflicted with contagious diseases. These three nurses formed themselves into a community and devoted themselves to the instruction of poor children and the visitation of the sick in their own homes. They placed themselves under the patronage of St. Francis of Sales, which gave their schools the name of "Sales Schools."

In 1797 this community was dispersed by the French Revolution, but most of the nuns gathered together again four years later and took the name of Sisters of the Visitation.

In 1826 their director, the Rev. Canon Henry Francis Braeg, later Bishop of Ghent, altered their Rules and conformed them as nearly as possible to those followed by the Visitation Nuns founded by St. Francis at Annecy in France.

From that time the Congregation has given itself up entirely to the instruction of all classes of children, boys and girls, rich and poor.

The spirit of the Congregation is one of gentleness, humility, and charity. No corporal austerities are practised, but great perfection is aimed at in the practice of lowly and humble virtues, such as angelic and profound piety; punctual obedience; childlike simplicity towards Superiors; perfect detachment and indifference in everything, especially with regard to their own will. A very cordial love and charity exists between all the Sisters. The interior spirit is indeed almost identical with that of the Visitation Nuns, and the Sisters look upon St. Francis of Sales as their founder.

The novitiate lasts two years at the least; it may be lengthened under certain circumstances, but it is never shortened. The novices take their vows first for three years, and, if not wanted in the different houses, they remain in the Novitiate another three years, during which time they are considered as novices and have no vote; at the end of three years they make life-long vows. As in the Visitation Order, neither age nor delicate health are barriers to being accepted: "Our Lord does not call every one at the first hour," was one of St. Francis's sayings.

In Belgium the Sisters go to bed at 8.30 and rise at four for their Office, which is the Little Office of the Blessed Virgin, and is chanted daily

by the choir-sisters only. In this country they go to bed an hour later and rise at five.

The habit is of black cloth, over which is worn an apron of black merino; a black rosary mounted in copper hangs at the right side; the *guimpe* is of white linen and is straight in front; the binder across the forehead is of black silk; the veil of the professed Sister is of black camlet, that of the novices of white linen. A silver cross inlaid in an ebony one is worn on the chest; I.H.S. is engraved in the middle of the cross, which is between two and a half and three inches long.

The lay-sisters wear the same habit and apron, but no cross, veil, or *guimpe*; instead of a veil they wear a white cotton cap of which the front is trimmed with a double row of muslin piping; the novices wear a white ribbon on the cap, the professed a black silk ribbon. Instead of a *guimpe* the lay-sisters wear a black merino handkerchief reaching to the waist. The choir-sisters wear a gold ring on the third finger of the right hand, the lay-sisters a silver one. The habit is double-breasted and fastened at the side with two pins; it is perfectly straight with no seams in front.

The Novitiate is at St. Amand, where there are (1899) twenty-six novices and three postulants. English subjects would be welcomed, provided they are of good-will to conform themselves to the spirit of the Congregation.

There are twenty-two convents of the Congregation, of which twenty are all in Belgium, the other two are both at Bridport, Dorsetshire. The Sisters have during the last two years been obliged to refuse more than twelve demands for new foundations, because they had not enough members.

In Belgium schools of all kinds for boys and girls, for rich and poor, are attached to the convents ; the Rule obliges the Sisters to receive as many poor children as possible ; all their houses except the two at Bridport have charity schools attached to them. At Bridport they have a home for boys, orphans, and children of the middle class, which was established in 1889 ; and at the other house a boarding-school for boys opened in 1899. In England the boys in both convents are allowed to remain with the Sisters till they are twelve years old.

In Belgium, besides all kinds of schools, the Sisters have also hospitals for old men and women, and work-rooms for girls learning dress-making and lace-making ; and besides all kinds of day and boarding-schools they also have schools for cookery and housekeeping.

SISTERS OF THE HOLY CHILD JESUS,
CALLED, "DAMES DE ST. MAUR"

ACTIVE SEMI-ENCLOSED

Founded 1678

MOTTO :

Caritas

THE Congregation of the Holy Child Jesus, better known as the Dames de St. Maur, was founded by the Rev. Father Barré, a Religious of the Order of Minims, who died in the odour of sanctity in 1686.

Father Barré, touched by the deplorable condition of the youth of his time with regard to Christian education, determined to remedy the evil by founding an Institute which would devote itself to this charitable work. The first school was opened at Rouen in 1666; some years later other schools were established in several parts of Paris, but it was only in 1678 that a regular training college was organized in which the Religious could be formed according to the methods of teaching then known.

The present mother-house and novitiate are in Paris. The cradle of the Institute was situated

in the Rue St. Maur, hence the name of "Dames de St. Maur;" the street is now called Rue l'Abbé Grégoire.

In 1681 Father Barré drew up a code of Constitutions which have since received the approval of the Holy See.

The new Congregation spread rapidly; the King, Louis XIV., hearing of the good done by the Sisters, asked the holy founder to let him have the Dames de St. Maur to teach the daughters of Protestants who became converts to Catholicism the truths of our holy religion. Schools were then founded in many of the large towns in the south of France, and the Religious were received by the chief magistrates and installed in the name of the King.

Madame de Maintenon had just founded the Royal school at St. Cyr for the daughters of the nobility, and at her request twelve of the Dames de St. Maur took the direction of the school and remained there long enough to train the Dames de St. Louis. They then left St. Cyr because they did not wish to take charge of a mission whose end was entirely different from that for which they had been founded.

When the French Revolution broke out in 1789, the Dames de St. Maur numbered about 600 and were established in 35 dioceses in France. The storm of the Revolution uprooted this pious Institute, but though its members were dispersed, they never ceased even at the most critical period

to work wherever their isolated efforts could be of any use, and as soon as peace was restored to the Church they re-united, several of their schools were re-opened, new ones were founded, and at the present time (1899) there are about 10,000 children under their care in France.

Their principal work is in the education of the young, but in the missions they take up any work which conduces to the glory of God, and it would be impossible to say how many pagan women have been converted and heathen children baptized through their efforts.

The most important houses in the missions are those of Singapore, Penang, Malacca, and Bankok. These Religious were the first to arrive in Japan, where they have large houses at Yokohama and Tokio.

A special devotion exists in the Congregation to the Holy Child Jesus: an act of consecration to Him and particular prayers are recited on the 25th of each month by the Religious and their pupils.

The Little Office of the Blessed Virgin is chanted daily in the choir.

The costume of the choir-sisters is like the dress worn by widows in the reign of Louis XIV. The dress or habit is black with a long train; the collar and *coif* are of black silk; the veil which is long is of black crape; this veil is only worn before the Blessed Sacrament and for going out.

The lay-sisters wear a round black skirt and no train, a *fichu* and a fluted white cap.

The motto of the boarding-schools is "*Simple dans ma vertu, forte dans mon devoir.*"

There is one house of this Congregation in England: at Weybridge, Surrey.

This Congregation must not be confused with a much more modern one with a similar title, Sisters of the Holy Child Jesus, a teaching Order which has convents at Mayfield, Sussex, Harrogate, Mark Cross, Tunbridge Wells, and Cavendish Square, London.

SISTERS OF THE RETREAT OF THE SACRED HEART

(Society of Mary)

ACTIVE NOT ENCLOSED

Founded 1678

MOTTO :

Ad Majorem Cordis Jesu Gloriam

THE Congregation of the Retreat of the Sacred Heart (Society of Mary) was founded at Quimper, in Brittany, France, in 1678, by the Reverend Mère de Kerméno, under the direction of the Reverend Father Huby, of the Society of Jesus.

The Sisters unite the active to the contemplative life under the Rule of St. Ignatius of Loyola.

Their active works consist in providing spiritual retreats; in the education of girls of the upper classes, for whom they have both day and boarding schools; and the instruction of poor children. The Sisters also take lady-boarders.

The mother-house is at present at Angers, in the department of Maine-et-Loire; where the novitiate, which lasts two years, is made.

The Congregation is composed of choir and lay-

sisters. The choir-sisters say the Office of the Blessed Virgin according to the Roman Breviary.

The habit, cape, and veil are black. The wimple is of white muslin; the woollen girdle is black, and from it is suspended a black rosary. The Sisters also wear a silver heart, as a sign of their consecration to the Sacred Heart, and in remembrance of one of their Sisters, Victoire de St. Luc, who was martyred during the French Revolution for "having painted and propagated pictures of the Sacred Heart."

The Congregation has now seventeen houses: one in Belgium, at Brussels; thirteen in France, including that at Quimper, still in existence, and three in England: one at Clapham Park, Balham; one at Burnham, Somerset, and one at Weston-super-Mare, Somerset.

APOSTOLINES

ACTIVE NOT ENCLOSED

Founded 1680

MOTTO :

Pati et mori

THE Daughters of the Immaculate Conception was the title given by the foundress of this Congregation to these nuns, now known as the Apostolines. They were founded by Agnes Baliques, in 1680, at Antwerp. Their principal object is the education of the poor first, and of other classes of society, but they also visit the sick and the poor, and take charge of homes for the aged, and of orphanages.

Their Rule is founded on that of St. Augustine. Most of their convents are in the Netherlands, but an English branch has recently been founded with the mother-house and novitiate at Retford, in Nottinghamshire. Bishop Bagshawe is the founder of this community at Retford.

The Rule of the English branch says: "The end of the Little Institute of the Apostolines is first their own sanctification, and secondly, by the

work of secondary education, and the propagation of the devotion to the Holy Souls, to labour for the conversion to the Faith of their own nation, whether at home or abroad."

Devotion to the Holy Souls is a special devotion of the English Apostolines. The Office for the Dead is said daily in choir, and is the only Office said. Poverty is to be strictly observed, and is to reign throughout the convent except in the chapel. The Rule is equally strict with regard to labour, no moment is to be left unemployed, and idleness and useless occupations are to be avoided.

The Sisters are bound to attend the parish church, and are only allowed to have Mass once a week, when there is no convenient Mass in the parish church, in their oratory.

The spirit of the Order is one of interior mortification and self-abnegation, and is manifested in the joyful acceptance of the trials which God sends for the sanctification of the members. The Rule says: "The obedience of the Sisters shall be joyful, humble, and entire, for God loves and blesses those who give with a cheerful heart."

The habit is of black serge, with violet undersleeves and girdle. A linen *guimpe* covers the head and shoulders, and a linen band the forehead. Neither are stiffened. A long black veil folded back from the face is worn over the *guimpe*. A crucifix hangs from the neck by a violet cord, and is fixed in the violet girdle-knot. A rosary is

worn on the left side. A long black cloak completes the dress.

Postulants wear a black gown, black cap and cape indoors, a black cloak and hood out-of-doors. A novice receives the complete habit at her clothing, except the rosary and girdle, which are only given at the first profession. At the final profession, a silver ring with the motto *Pati et mori* engraved upon it is received by the Sister professed.

There are no lay-sisters.

The postulate is a long one. The novitiate lasts two years, followed by annual vows for three years, after which perpetual vows are taken.

The English Apostolines have one house only in this country, that at Retford.

DAMES DE LA MÈRE DE DIEU

EDUCATIONAL NOT CLOISTERED

Founded in the Seventeenth Century

MOTTO :

Dominare nostri tu et filius tuus

THE Congregation of La Mère de Dieu, founded by M. Olier, was one of the first of those active Orders with simple vows which appeared in the seventeenth century. Its object is the education of young girls of various classes of society.

At the end of the eighteenth century, the six Dames de la Mère de Dieu who survived the disasters of the great French Revolution were received from the hands of their dying Superior by a Visitation Nun, Mère Marguérite de Lézeau. In 1810, the Congregation was authorized, and the management of the houses of the Legion of Honour of Paris was entrusted to them. In 1851, the Paris house was transferred to the Château d'Ecouen, but the nuns were obliged to leave it again in 1881, when it was laicized.

The mother-house now is in the Rue de Picpus, Paris. The Congregation also has convents in Lille, Dijon, Porto-Maurizio (Italy), Cairo, Alexandria, and England.

The English house is at Surbiton, whither the nuns have recently removed from Clifton.

SISTERS OF LA SAGESSE

ACTIVE NOT ENCLOSED

Founded 1703

MOTTO :

Dieu seul!

THIS Institute was founded by Blessed Louis-Marie Grignon de Montfort, assisted by Louise Trichet, in Religion Mère Marie Louise de Jésus; and has received the approbation of the Holy See. The Blessed Père Grignon de Montfort was born in 1673, in a little Breton village called Montfort-sur-Meu, and was celebrated for his piety from his childhood.

He is well known as the apostle and exponent of the True Devotion to the Blessed Virgin, on which he wrote a treatise, and also as the founder of two Religious Congregations, one for men called the Missionaries of the Company of Mary, and the Institute of the Filles de La Sagesse for women, both of which have been eminently successful. He died in the odour of sanctity at the early age of forty-three; his cause reached the stage of beatification in 1888.

The Institute has now over four hundred

houses, with 4,800 professed Religious, and more than four hundred novices.

The Sisters of La Sagesse undertake the management of hospitals of all kinds, prisons, orphanages, asylums for the insane, primary schools, boarding-schools, establishments for the blind and the deaf and dumb, and foundling hospitals.

In the first instance Mère Marie Louise worked alone for ten years under the direction of Blessed Grignon de Montfort, wearing the habit of the Sisters of La Sagesse, which in those days attracted attention and subjected the wearer to mockery, to which she bravely submitted. The first establishment of the Filles de la Sagesse was opened at La Rochelle in 1713, with Mère Marie de Jésus and one companion as its members. It was at La Rochelle that Père Grignon wrote his Treatise on True Devotion to the Blessed Virgin, and the Rules for both the Congregations which he founded. He died two years later, after having added some members to the two original Filles de la Sagesse, and sent them his final directions by letter.

The habit of the Sisters which he gave to Mère Marie de Jésus is grey; a white linen handkerchief is crossed over the neck, and a white linen cap, which forms a sort of veil, is worn on the head; out of doors the Sisters wear a long black cloak, with a hood which is worn over the linen cap; a large crucifix is worn on the breast,

and indoors, when nursing, a large white apron covers the greater part of the grey habit.

The first novitiate, including the postulantship, lasts from fifteen to eighteen months, and is passed in the mother-house in Vendée; the first profession is then made, and the second novitiate, which is usually passed in some of the establishments of the Institute, is then entered upon, and the three usual vows are taken annually for at least five years after receiving the habit; the Sisters are then recalled to the mother-house, and there and there only are permitted to make their first life-long vows.

The Sisters rise at four all the year round, and go to bed at nine; their time is divided between exercises of piety and works of charity. The spirit of the Congregation of the Daughters of Wisdom is one of faith, which should enable the members to see in the religious state the happiness of sacrificing themselves daily by the practice of obedience and of Christian charity.

The Institute has a house at Romsey.

SISTERS OF CHARITY OF ST. PAUL

ACTIVE NOT ENCLOSED

Founded 1704

THE Congregation of the Sisters of Charity of St. Paul was founded by Monsignor Maréchaux, Theologian of the Cathedral of Chartres, in 1704, assisted by Mademoiselle de Tilly, daughter of the Comte de Tilly, and her friend, Mademoiselle du Tronchet. It was introduced into England in 1847, when two Sisters were sent from Chartres to Banbury, at the request of Dr. Wiseman, then Coadjutor of Dr. Walsh, Bishop of the Central District, and has multiplied so fast that it has now fifty-two houses in England, and nearly four hundred finally professed Sisters.

These Sisters were originally called Les Sœurs Sabotiers, from the fact that their first house formerly belonged to a maker of sabots. Later they were known as Les Sœurs de St. Jacques, from their convent at Chartres, originally a monastery belonging to the Jacobins, but given by Napoleon I. to these Sisters after he had restored their Congregation, which was dispersed under the Commune, and the Rev. Mother Superior imprisoned.



Photographer—Draycott.

REV. MOTHER GENERAL,
SISTER OF CHARITY OF ST. PAUL.

The interior spirit of the Order is a love of sacrifice and labour for the good of others and for the salvation of souls. There are no lay-sisters; all may be called upon and must be willing to do any kind of work, or to go at a moment's notice to any place to which the Superiors may send them.

Their work in England is educational, but they also visit the poor and devote themselves to every kind of good work, both here and in France, where they have over two hundred and fifty houses. They have also houses at Shanghai and Hongkong, and one in Cochin China, and several in the French West Indies.

The postulantsip lasts from six to nine months; the noviceship lasts a year, after which the Sisters take vows annually for three years, then perpetual simple vows. The habit is black, with a black veil and white wimple, a large cross is suspended round the throat, rosary beads and a crucifix are worn at the left side.

The English branch, founded from Chartres, is now independent, and under the government of a Mother General, who resides at Selly Park, near Birmingham, now the mother-house of the Congregation in this country. It was originally established at Banbury. The other English houses, of which there are fifty-one, are at Abergavenny; Avon Dassett; Banbury; Birmingham (4); Campden; Cheltenham; Brownedge; Coleshill; Dudley; Kidderminster; Leamington;

Radford ; Studley ; Stourbridge ; Worcester ; Hampton Wick ; Hounslow ; Thorndon ; Benfieldside ; Brooms ; Crook ; Darlington ; Esh Laude ; Kendal ; Maryport ; Newcastle-on-Tyne ; Stockton-on-Tees ; Whitehaven ; Workington ; Leeds ; Bradford ; Batley ; Ripon ; Wakefield ; Garstang ; Great Crosby ; Rainhill ; Southport ; Manningham ; York ; Cossey ; Llanarth ; Boston ; Exton ; Glossop ; Hadfield ; Howard Town ; Oswestry ; and Holywell.

To all of these houses schools of some kind are attached ; boarding-schools, day-schools, night-schools, poor-schools, or orphanages. In France, besides various kinds of schools, the Sisters have asylums for the blind, the aged, the insane ; hospitals, dispensaries, orphanages, and *crèches* under their charge.

There is a Hospice at Holywell, where poor pilgrims are tended by the Sisters. There is also an Orphanage at Radford and a Boys' Home at Coleshill.

SISTERS OF THE MOST HOLY SACRAMENT

ACTIVE NOT ENCLOSED

Founded 1715

MOTTO:

Loué soit Jesus Christ

THIS Congregation was founded at Boucieu-le-Roy, Ardèche, by the Reverend Father Pierre Vigne, a missionary priest whose cause of beatification is now under consideration at Rome.

There is a tradition in the Order that Père Vigne was miraculously converted from Protestantism by the Blessed Sacrament. He was on his way to Geneva, the head-quarters of Calvinism, when he met a priest carrying the Blessed Sacrament to a sick person. He was on horseback, and refused to dismount or to offer any reverence to the Sacred Host, whereupon the horse knelt down, and its rider was so struck by the miracle, that he was converted on the spot. Instead of continuing his journey to Geneva, he returned to Viviers, and was received into the Catholic Church by the Bishop of that place, and entered Holy Orders.

He afterwards founded the Congregation of the Sisters of the Most Holy Sacrament to assist him in various ways in his missionary work.

The Order was dispersed at the time of the French Revolution, and its members scattered over France, but they were re-united in 1818, and the present mother-house at Romans, near Valence, formerly the monastery of Chanoinesses de St. Just, was given them by the French Government.

The primary object of the Order is the education of the young of all classes. The Sisters have also charge of the sick and wounded in several large hospitals in France, and they visit the poor, for whom they have in many places large orphanages and other charitable institutions.

The interior spirit of the Congregation is one of cordial charity and simplicity.

They received the approbation of the Holy See from His Holiness Pius IX., who gave them the silver monstrance which they wear on their breasts as part of the habit.

Their Rule is founded on that of St. Augustine, and their Constitutions are very similar to those of the Visitation Order.

The Office of the Blessed Virgin is recited daily in choir at the mother-house, and on Sundays and feasts in all the convents of the Order. The principal devotion of the Sisters is the Adoration of the Blessed Sacrament.

The habit is black, with a white *guimpe* and a

black veil for the choir-sisters ; a large rosary and crucifix are suspended at the left side. These, with the silver monstrance in honour of the Blessed Sacrament, complete the dress.

The novitiate, which lasts about two years, after a probation of three months, is made partly at the mother-house.

There are now ninety-six convents of the Order. Of these, three are in England, eight in Italy, and the rest in France. The most interesting are the two convents at Carpineto, both founded by His Holiness Leo XIII., one for the education of children, the other as a hospital for women.

The English convents are at Brompton Square, Leicester Place, and Brighton.

REDEMPTORISTINES
OR
NUNS OF THE MOST HOLY REDEEMER
CONTEMPLATIVE ENCLOSED STRICTLY
Founded 1731

MOTTO :

Copiosa apud eum redemptio

THE Order of the Nuns of the Most Holy Redeemer was founded at Scala, in the South of Italy, by St. Alphonsus Maria Liguori, about the same time that he founded the Redemptorist Fathers, a missionary Order. The Saint intended that the nuns, who are enclosed strictly with a *grille*, should devote themselves entirely to the contemplative life, to adoration, and intercessory prayer.

The object of the Order, therefore, is to honour and imitate the Hidden Life of our Lord, and to assist the Church in all her wants, and the Redemptorist Fathers in their apostolic labours for the salvation of souls, by prayer and other exercises of the contemplative life. The interior spirit is one of self-sacrifice, atonement, and

reparation to the Sacred Heart of Jesus in the Blessed Sacrament. The nuns are required to cultivate a simple, humble, cheerful spirit, and to strive to advance in perfection by imitating as far as possible the virtues practised by our Divine Lord in His Hidden Life, joined to an ardent zeal for the salvation of the poor abandoned souls, to whom St. Alphonsus and his sons have consecrated their lives.

A full community consists of thirty-three professed nuns in honour of the thirty-three years of our Lord's life on earth, and seven lay-sisters.

The Rule is based on that of St. Augustine; it was approved and confirmed by Pope Benedict XIV., in June, 1750. The novitiate lasts two years, one of which is spent as a postulant, wearing a simple brown habit, and the other clothed in the habit of the Order without scapular or black veil.

The entrance is a public ceremony. The postulant is conducted by the priest from the church to the door of enclosure, where she is received by the Reverend Mother and the community, who give her the kiss of peace, and lead her away in procession singing the psalm, *In exitu Israel de Ægypto*. After this the postulant does not again leave the enclosure, the ceremonies of clothing and profession are performed at the choir-grating.

The austerities prescribed by the Rule can be performed by any one with an ordinarily good constitution.

The habit of the choir-nuns is red, in memory

of the Passion of our Lord, with an azure blue scapular, in memory of our Lady, to the front of which is attached a small oval picture of the Most Holy Redeemer. Over the habit is worn a blue mantle. The *guimpe* is of white linen finely plaited; a white linen veil is worn under the black veil, part of the latter can be drawn down over the face; closed sandals of white leather cover the feet. At profession the nuns receive a gold ring representing two hands clasped in token of fidelity.

A fifteen-decade rosary, with a large medal bearing the instruments of the Passion, hangs from the girdle.

The lay-sisters' habit is the same as that of the choir-nuns, except that they have no mantle or black veil.

The Divine Office is recited in choir, the Gregorian chant is used on festivals; daily Benediction and frequent Exposition are the custom in all their churches, which are open to the public; by these means the nuns try to increase the devotion of people living in the world to the Blessed Sacrament.

Each monastery of the Order is independent and under the Bishop of the diocese in which it is situated.

There is only one monastery of Redemptoristines in England, that at Clapham, which was founded in 1897.

ORDER OF THE PRESENTATION OF THE B.V.M.

ACTIVE ENCLOSED STRICTLY

Founded 1777

THE Presentation Nuns were founded by Miss Nano Nagle, at Cork, in 1777,¹ and they were raised to the rank of an Order with solemn vows and strict enclosure by Pope Pius VII. Originally they were not enclosed, but visited and taught the poor, took simple vows, and followed a Rule drawn up for them by the Curé of St. Sulpice. Their pious foundress was born in county Cork, in 1728, of a good Catholic family; she first of all established an Ursuline Convent in Cork, but as her main object was the instruction of the poor, whereas the Ursulines are mostly devoted to the instruction of the rich, she built another convent close by, and in 1777 entered it with three companions. She gave up all her wealth and her time to her work and wore herself out with her labours and austerities, and died in 1784, before her Institute was confirmed by Pope Pius VI., in 1791.

The Sisters take a fourth vow to devote them-

¹ *Catholic Dictionary*, p. 753.

selves to the instruction of young girls, particularly the poor, in the rudiments of the Faith.

They have at least ninety houses, with more than a thousand nuns and more than 20,000 pupils ; of these, about sixty houses are in Ireland, twelve in British America, eight in the States, four in India, four in the Australian Colonies, and two in England, one in Manchester, and one at Rishton.

SISTERS OF THE CHRISTIAN RETREAT

ACTIVE UNENCLOSED

Founded 1789
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MOTTO :

Omnia per Crucem
—

THIS Order was founded by the Venerable Anthony Sylvester Receveur, at Fontenelle, Doubs, France, at midnight, on the 19th of November, 1789, in spite of many obstacles and persecutions raised by the enemies of the Church. The founder was declared Venerable in 1883, and his cause of Beatification is now being zealously prosecuted in Rome. The Order was approved by the Holy See, in 1800. The cause of the many privations and sacrifices endured by the Society, was the great French Revolution, during which time religion was persecuted and morals became so relaxed throughout France. For three years the Sisters, then seventy in number, lived through the persecution to which they were subjected, and then were driven from their convent by a revolutionary mob, who gave them their choice between instantaneous death and separation from their founder, which involved

returning to their own homes. The Sisters, without exception, bravely accepted death and knelt down to receive martyrdom rather than abandon their holy vocation, but God so touched the hearts of their persecutors, that instead of murdering these holy women, they allowed them to go into exile, which they did for ten years.

There are two branches in the Order, whose work is the education of youth and the giving of spiritual retreats; first, there are the Fathers of the Christian Retreat, who direct colleges for youths in France, and act as chaplains to the different convents of the Order; and, secondly, there are the Sisters, who are engaged in teaching in elementary and secondary schools in France and England.

The Rule allows ample scope for the Sisters engaged in teaching to pursue higher studies, so as to fit them for the requirements of secondary education.

A certain number of Sisters, who, on account of their age or state of health, are unable to teach, observe strict silence and recollection, praying the greater part of the day, so as to draw down the blessing of God on those members who are actively employed in works of zeal, but, at the same time, these Sisters join to this contemplative life an active life, for they do embroidery and needlework of every description.

The interior spirit of the Order is one of zeal for the glory of God and the salvation of souls;

the members specially endeavour to cultivate in themselves and in all with whom they come in contact a marked fear of mortal sin.

The Rule calls all the members of the Society to the foot of the altar seven times a day, and the Sisters being under the special care of the priests of the Order, are able to have High Mass, Vespers, Benediction, and sermons in their own chapels on Sundays and feast-days. Every night a bell is rung in the convents at midnight, when all the Sisters rise to thank God for the grace of their vocations, and on the 19th of November a special midnight service is held in all their convents in commemoration of the entry into the first convent.

Another special custom in this Order takes place at three o'clock every day, when all the available Sisters go to the chapel to make what they call the "Adoration of the Cross." The priest who presides reminds them very briefly of the Sacred Passion of our Divine Lord and of His great love and mercy for sinners, and invites the Sisters to join in fervent prayer for the conversion of sinners; five Our Fathers and five Hail Marys are then said with extended arms, followed by a short visit to the Blessed Sacrament and the *Memorare* for this intention. At night prayers the *Salve Regina* is sung by the Sisters with extended arms.

The Perpetual Adoration of the Blessed Sacrament is observed in all convents of the Order.

There are three Novitiate houses : one in London and two in France ; the novitiate lasts two years.

The principal feasts of the Order are the Exaltation of the Holy Cross, on the 14th of September, and the Immaculate Conception. The former was chosen by their Venerable founder, on account of his extraordinary love of the Cross. One of his sayings was : " What a cross to be without one." It was his devotion to the Cross which led him to choose for the motto of the Order, " All by the Cross."

The feast of the Immaculate Conception was chosen as one of their patronal feasts because one of the chief characteristics of their holy state is to aim at leading an immaculate life ; this is called amongst them the beatitude of their holy vocation to the Retreat.

There are no lay-sisters ; the household duties are performed by all the Sisters as the Superior directs.

The habit is of white serge with a cape and scapular of the same material ; no veil and no *guimpe* are worn, but instead of these a white linen band across the forehead and a cap of the same material as the habit ; a crucifix hangs on the breast outside the cape. When the Sisters are obliged by their work to go outside their convents they wear a black habit and a long black cloak.

The Society now has seventeen houses and upwards of a thousand members ; there are four

convents of the Order in England: one at Clapham, one at Shepherd's Bush, one at Redhill, Surrey, and one at Cannock, Staffordshire.

Postulants without dowry are sometimes received, provided they have an aptitude for study or have obtained university or other certificates for teaching; there are at the present time (1900) several such vacancies.

SISTERS OF THE SACRED HEARTS OF JESUS AND MARY

MIXED NOT ENCLOSED

Founded 1797

—
MOTTO :

Cor unum et anima una
—

THE Picpus Fathers, as the Fathers of the Order of the Sacred Hearts of Jesus and Mary are called, take their name from what was originally the little village of Picpus, situated close to what is now the Faubourg St. Antoine, in Paris. Here formerly stood a monastery of Franciscan Friars, and a monastery of Augustinian Nuns. The Franciscans went by the name of the Picpus Brothers, but both monasteries were destroyed in the Revolution in 1793.

Close by the spot where the Franciscan monastery stood, thirteen hundred victims of the Reign of Terror were buried in a ditch in less than six weeks, after being guillotined, and among the number were many priests, nuns, and other Religious.

By degrees this property was bought back from the Commune by charitable persons, a chapel was

erected, and a cemetery founded for the families of the victims, and, in 1805, the community of the Congregation of the Sacred Hearts of Jesus and Mary took possession of the premises in what is now the Rue de Picpus, and the present headquarters of the Congregation.

The founder of the Order was the saintly priest, Pierre Coudrin, confessor of the faith. He was the son of pious parents, and was born at Poitou, in 1768. He received the minor orders a month or two after the suppression of the Religious Orders in 1790, but was forced by the persecution to flee from his native village, and he bravely ran the greatest risks to receive priest's orders in 1792. After this, he had to hide himself for five months in a hay-loft, rarely leaving it except to say Mass in a room below, but it was during his sojourn in this loft that he saw a vision of white-robed missionaries and virgins waiting for his orders to go and preach the Gospel in distant parts of the world.

For five years after this, he led an apostolic life amid the greatest dangers, but he never lost sight of what was now the fixed purpose of his life, to found an Order which should have a two-fold mission: "to expiate the outrages of impiety, and to raise up again the true sacerdotal spirit of the sanctuary."

In 1794, he entered Poitiers disguised as a journeyman baker, with a large loaf of bread on his head and the Blessed Sacrament on his heart.

He took refuge with some pious ladies who had formed an association in honour of the Sacred Heart of Jesus, and were living together, though without any idea of forming a religious community. Père Coudrin became their instructor and director. Other pious ladies joined the Association, among them Mdlle. Henriette Aymer de la Chevalerie, who became the first Superioress of the Sisters of the Sacred Hearts, and arrangements were made for perpetual Adoration.

The first house of the Institute was bought with Mdlle. Aymer's money, and in 1797, the five first members made their vows and took possession of it. In 1800, a school for poor girls was opened by the Sisters, and the Fathers of the Sacred Hearts at the same time opened a poor school for boys. The Apostle of the Lepers, Père Damien, belonged to the Picpus Fathers, as the Fathers of this Order are called. The Congregation was approved at Rome in 1817, and confirmed in 1825.

The object of the Order is reparation. Founded as it was in the very midst of the great Revolution, its founders intended the chief work to be to make reparation to God for the insults offered to Him and to religion during the Commune.

The perpetual exercise of the Sisters is Adoration of the Blessed Sacrament. Through the Immaculate Heart of Mary they go to the Sacred Heart of Jesus to adore Him. In their convents this adoration is never interrupted by day or night.

As far as they can they strive to imitate the crucified life of our Lord by practising works of Christian mortification, and they endeavour to propagate with all their power true devotion to the Sacred Hearts.

Their two great works are Perpetual Adoration and education of both rich and poor, in boarding, day, and poor schools.

There are four classes of Sisters: the nuns, whose duty is to undertake the work of education, the choir-sisters, the lay-sisters, and the oblate sisters. Except these last, all take simple perpetual vows of poverty, chastity, and obedience.

The Rule is founded on that of St. Benedict. The educational and choir-sisters recite daily the Office of the Blessed Virgin and the Little Offices of the Sacred Hearts of Jesus and Mary, and make an hour's adoration. They rise at five, and retire at nine. In case of illness they receive every care and attention.

The interior spirit is one of humility, charity, evangelical simplicity, and sacrifice.

Want of fortune is no obstacle to being received into this Order, provided subjects have a good, serious vocation, sufficient health, and a character capable of making generous sacrifices.

The habit, and the cape which reaches to the elbows, and the scapular, are all white; the image of the Sacred Hearts is embroidered on the scapular; the girdle is of white wool; a white veil is worn over a white muslin cap with a frilled

border, which leaves the forehead uncovered, as no binder is worn. A white mantle with a train is worn in choir, a red mantle for adoration.

The novitiate lasts at least two years, and is made at the mother-house, in the Rue de Picpus, Paris. There are twenty-three houses of the Order in France, two in Spain, one in Belgium, eight in South America and Oceania, and one in England, formerly at Trowbridge, but now at Carlton Road, Weymouth, to which a boarding-school for girls of the upper classes is attached.

SISTERS OF THE PRESENTATION OF
OUR LADY

ACTIVE NOT ENCLOSED

Founded 1797

MOTTO :

All for God, all for His Holy Love

THIS Institute must not be confounded with the Irish Order of the Presentation founded by Nano Nagle. The Institute of the Presentation of our Lady is a French Order founded at Thueyts, Ardèche, by Marie Rivier, who by a decree dated June, 1890, has been declared Venerable.

Marie Rivier was born of pious and honest parents, at Montpezat, in the diocese of Viviers ; she was of a most sweet disposition, but suffered so badly from “rickets” that she was almost deformed until her eleventh year, when she was healed by our Lady through her mother’s prayers. From that time the first foundations of holiness and works of charity towards her neighbours appear to have been laid.

She made her religious vows at Pradelles, and was appointed to give secular instruction to the

pupils, but she so won the esteem of all by her piety and kindness that her younger scholars were committed to her to be prepared for Holy Communion, and the elder ones to be instructed in Christian doctrine, in which office her ability and discretion showed clearly in what manner she was to bear fruit.

In her twenty-second year the work of teaching girls in her native town was committed to her by the parish priest, and she was so successful in this that she then undertook the teaching of women and the mothers of families in distant parts.

During the French Revolution, when the priests were expelled and Mass ceased, she read the prayers of the Mass to the people on Sundays, and in the evening she strengthened the faith of those who congregated together in the church by exhorting and reproving them.

She also visited the sick, exhorted the dying to repentance and hope, and performed all other works of apostolic zeal permitted to her sex. She now saw the need of obtaining helpers, and in December, 1797, with eight companions, she instituted the Congregation of the Presentation of the Blessed Virgin Mary. The Institute soon grew and in a short time had so increased that the dying Venerable Foundress left no less than 137 houses erected by herself.

She kindled and promoted by all means in her power devotion to the Blessed Sacrament and to

the Mother of God. She bore with the greatest patience false accusations and injuries, to which were added at times anguish of mind and spiritual dryness, besides long and sharp illness.

Adorned with all those supernatural gifts which God is accustomed to grant to his chosen servants, foretelling her own death, and fortified with the last sacraments of the Church she fell quietly asleep in her sixty-ninth year, amid the tears of her spiritual daughters, in the year 1838.

The above account of her life and work is taken from the decree given at the Vatican in June, 1890, wherein she is declared to have possessed in a heroic degree the theological and cardinal virtues.

The first house of this Congregation was founded by the Venerable Marie Rivier at Thueyts in Ardèche; the mother-house is at Bourg St. Andeol, in France.

The work of the members is the education of children; they also visit the sick and poor. The special object aimed at by them is the glory of God and the salvation of souls.

The interior spirit of the Institute is "zeal in humility."

The Congregation received the *Lauda* from Rome, 1836, and the approbation of the Constitutions is now before the Holy See. It is governed by a Superior General assisted by a Council, and at stated periods a General Chapter is held.

The novitiate lasts at least two years, after

which public temporary vows of poverty, chastity, and obedience are taken ; eight years later perpetual vows are taken, when the Sisters, both choir and lay, receive a rosary which they wear attached to their left side as a pledge of their holy engagement.

The habit is black ; over it is worn a small black cape. The veil is of black silk, and a silver cross is suspended round the neck. The lay-sisters' costume differs slightly from that of the choir-nuns.

Branches of the Order have been established in France, Switzerland, Canada, and the United States.

There is one convent of the Order in England, at Exeter.



BERNARDINE.

DAMES BERNARDINES

MIXED ENCLOSED

Founded 1799

THE Congregation of the Dames Bernardines is a branch of the Cistercian Order. It was established at Lille, Esquermes, in the north of France in 1799, by three nuns of the Cistercian Order, who had been turned out of their convents during the Revolution.

The Dames Bernardines devote themselves to the education of girls of the upper classes, but when it is possible they also establish a poor school in connection with their convents.

They are a cloistered Order, but in exceptional cases permission is given to leave their enclosure. The nuns unite the contemplative with the active life. The Little Office of the Blessed Virgin is chanted daily in choir, but on certain feasts the Divine Office from the Roman Breviary is used.

The novitiate lasts at least two years before simple vows are taken, and not less than five before solemn perpetual vows are made.

The habit is of white woollen material; the scapular, cincture, with its long sash-like ends, and

the veil are black; the *guimpe* is of white linen; a long white cowl is worn in choir. There are lay-sisters as well as choir-nuns. The Congregation has four houses; the mother-house is at Lille, the other houses are at Cambray, Ollignes, near Brussels, and the English house at Slough, near Windsor, which was founded in 1897.

SACRED HEART NUNS
OR
DAMES DU SACRÉ-CŒUR
EDUCATIONAL ENCLOSED PARTLY

Founded 1800

THIS Order was founded by the Venerable Madeleine Sophie Barat and Père Varin, S.J., at Paris, for the education of young girls of the upper and also of the poorer classes of society. Mother Barat was only eighteen when Père Varin chose her to help him in his endeavour to found an Order for women who should devote themselves to the education of their own sex. She was in delicate health, and is described as being "of extreme modesty and great timidity;" she was joined first by two companions, who with her, consecrated themselves to the Sacred Heart of Jesus at the close of the year 1800, and the new Institute was dedicated by Père Varin to the Sacred Heart.

The principal work of the Nuns of the Sacred Heart is the education of the upper classes, but they also teach poor schools, and they receive ladies for retreats given by the Jesuit Fathers in

their convents; at their profession they make a fourth vow to devote themselves to the education of youth.

The Rule is that of St. Ignatius, with Constitutions compiled by Père Varin, adapting it to the work of the Society. It was confirmed by the Holy See in 1826.

Few Orders have spread more rapidly than this. It has about forty houses in France, besides the mother-house in Paris, and more than a hundred in other countries, including ten in Great Britain and Ireland. The Order is governed by a Mother General, who holds her office for life. She is assisted by Provincials from the different branches of the Order.

The habit is black with a black cape. A frilled white cap, and a black gauze veil over the cap are worn by the choir-nuns; the choir-novices wear a long white veil over the cap.

The novitiate lasts two years, and the novices then make their vows; at the end of five years they return to the novitiate for a time, and then make perpetual vows.

There are five convents of the Sacred Heart in England: Roehampton, Brighton, Wandsworth, Hammersmith, and Carlisle.

DAMES DE L'INSTRUCTION
CHRÉTIENNE

MIXED ENCLOSED

Founded 1801

—
MOTTO :

A.M.D.G.
—

THE Institute of the Dames de l'Instruction Chrétienne was founded in 1801 by the Venerable Mère Barat.

A colony of these Religious, at the request of the Bishop of Ghent, the Prince de Broglie, was established in 1808, in the ancient Bernardine Abbey of Dooresele, in the town of Ghent. This Abbey became the mother-house, in which the novitiate is still made. After the fall of Napoleon I. no French teachers were allowed in the Low Countries, so the Religious of Dooresele were obliged to separate, the French nuns returned to France, and the Belgians, at the request of the Bishop, remained at Ghent, and retained the original costume and name.

The Institute and the Rule which is substantially that of St. Ignatius, were approved at Rome

by Pope Leo XII. in 1827. Its chief aim is to give a solid Christian education to the pupils entrusted to the care of its members, whose life-work is to train the heart and cultivate the mind of the children, so as to fit them to fulfil the duties of their state of life and to make them useful members of the Church and of society.

Those who are called to this Institute endeavour to combine an active with a contemplative life. The foundation-stone on which the whole fabric rests is prayer, and the Religious is taught in every employment to further in all things the greater glory of God, her own sanctification, and the salvation of souls.

The Little Office of our Lady is said daily in choir by the choir-sisters.

The habit of the choir-sisters is a black serge dress, a black shawl, a white muslin cap with a frilled border, and a black veil. The lay-sisters wear a black serge dress, shawl, and apron, a white cap with a pleated border, and a black veil.

The Religious never leave the enclosure except to go from one convent of the Institute to another.

There are now nine houses belonging to this Society, six of which, including the mother-house at Ghent, are in Belgium, and one in Brazil. There is only one in England: at Sherborne, Dorsetshire.

The novitiate lasts two years.

SISTERS OF THE CHRISTIAN SCHOOLS

ACTIVE NOT ENCLOSED

Founded 1802
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MOTTO :

Oùéissance jusqu' à la mort
—

THE Institute of the Sisters of the Christian Schools was founded at Cherbourg, in 1802, by Julie Postel, in Religion Mère Marie Madeleine, who was born at Barfleur, in the diocese of Coutances, in 1756, of pious parents. She was educated at a Benedictine monastery at Valognes, where she renewed two vows made at her First Communion: a vow to devote herself to the service of God and her neighbour, and a vow of perpetual chastity.

She opened a school for poor children with a boarding-school for orphans on returning to her father's house after completing her education. Then came the French Revolution, and she redoubled her zeal for the Christian education of the young; but it was not till 1802 that she left Barfleur for Cherbourg, where she opened a poor school, and soon found herself the mistress of three hundred pupils.

Five years later she and her three first daughters

made perpetual vows before Père Cabart, the chaplain of the hospital at Cherbourg, but her Institute experienced many vicissitudes in its youth, and at the end of thirty years the number of professed members was only thirteen; but at her death, in 1846, her Institute was the largest in the diocese. She was declared Venerable in 1897.

The mother-house is the Abbaye de St. Sauveur le Vicomte, Manche, which the Venerable foundress bought in a ruined condition and restored; the Novitiates are here and in the Rue Picpus, Paris. The simple novitiate lasts two years, at the close of which novices may take the vows for three years, and after five years of community life, they may, if they have reached the age of twenty-five, take perpetual vows.

The Sisters follow the same Rule as the Brothers of the Christian Schools, given them by M. de la Salle; the object of the Institute is the Christian education of the young, and especially of the poor; the Sisters also undertake the management of hospitals and visit the sick in their homes. They now number over eleven hundred, they direct one hundred and fifty-nine schools, and have over 15,000 pupils.

In England they have a school at Bracknell, Berkshire.

The habit is black with a white wimple, square in shape, white binder and under-veil and black veil. A crucifix is worn suspended round the neck.



SISTER OF CHARITY OF JESUS AND MARY.
(NOVICE).

SISTERS OF CHARITY OF JESUS AND
MARY

ACTIVE ENCLOSED

Founded 1803

MOTTO :

Deus caritas est

THIS Congregation was founded in 1803, by the Very Rev. E. J. Triest, canon of the Cathedral of Ghent, surnamed the "Vincent of Paul of Belgium." He was decorated by William I., King of Holland, with the Order of the Lion of the Netherlands, and Leopold I., King of Belgium, attached with his own hand the cross of his order to the breast of this great benefactor of the poor.

Canon Triest died in 1836. After his death the Belgian Government erected a splendid monument to his memory in the Cathedral at Brussels.

This Congregation is now one of the largest in Belgium, and has several English and Irish members; the mother-house is at Ghent, and there are forty branch-houses with more than a thousand Sisters. At the request of the Belgian Government, in 1889, some of the Sisters went to the Missions of Congo, in Africa, where they

have already founded several houses, and in 1895 they opened three boarding-schools in India ; one in Ceylon, and two in the Punjaub.

The principal work of these Sisters is the education of young people in their training colleges, boarding and day schools, and orphanages ; they also nurse the infirm.

They are remarkable for their simplicity of life and their devotedness and zeal for the conversion of souls. They are enclosed, and say the Little Office of our Lady in choir, and after evening prayers the well-known *Salve* of the Cistercian Order.

The habit is of white cloth, with a black scapular and veil, white linen *guimpe* and choir-mantle of fine white serge ; the novices wear a white scapular and a white veil ; there are no lay-sisters. The novitiate lasts one year.

At the invitation of his Eminence, Cardinal Vaughan, in 1888, the Sisters founded a large convent at Tottington, near Manchester. The Superiors-General of the Order are often requested by Bishops to found new branches, but so far are unable to do so for want of subjects.

SISTERS OF CHARITY OF ST. LOUIS

ACTIVE NOT ENCLOSED

Founded 1803

MOTTO :

Mes armes sont la croix de Jesus Christ

THE Sisters of Charity of St. Louis were founded by Madame Molé at Vannes, in Brittany, in 1803, for the education of poor girls. The saintly foundress was born in Paris in 1763. Her father was the Marquis de Lamoignon, but though rich, beautiful, and of noble birth, Louise de Lamoignon, afterwards Madame Molé, never cared for the things of this world.

She married at sixteen, and for ten years led a happy and useful life, giving all the time she could spare from the duties of her position which forced her into society to God and His poor. Then came the French Revolution, to which her husband fell a victim. He was imprisoned for more than a year, and finally executed in 1794.

After his execution, Madame Molé, then barely thirty, was arrested with her three children, and thrown into prison. They were released early in 1795, after great suffering, borne with exemplary

patience by Madame Molé, who was so ill that she was carried into the prison on a mattress.

Eight years later, Madame Molé, having married her two surviving children, went to Vannes, in response to the invitation of Mgr. de Pancemont, Bishop of Vannes, there to found the Congregation of the Sisters of Charity of St. Louis.

With six companions, who became her spiritual daughters, she took possession of a house at Vannes in 1802, and here began the work of her new Institute. Here she wrote the Rule with the approbation of the Bishop, who was her director, and, in 1803, was professed under the name of Sister Saint-Louis, and was named Superior for life of the new community.

In 1805, Mère Saint-Louis had an interview with Pope Pius VII., who encouraged and blessed her and her Congregation. The final approbation of Rome was not given till 1840.

At first, there were no lay-sisters in the Congregation, but finding this plan did not answer, Mère Saint-Louis, in 1814, instituted Oblates of St. Louis, who to all intents and purposes are lay-sisters, but they are not allowed to make the religious vows till they have been ten years in Religion. When they have reached the age of forty, they are allowed like the choir-sisters to take a fourth vow of stability.

The novitiate lasts two years.

The interior spirit is one of penitence and

mortification, to which end silence is strictly enjoined by the Rule except during recreation and when engaged in teaching.

The habit is black, with a black apron, and black veil for the choir-sisters; the sleeves are wide at the wrist, showing white linen undersleeves; a white linen *guimpe* and white binder and under-veil. The lay-sisters also wear a black habit and apron, but in place of a black veil a large white linen "coif" and binder. The *guimpe* is very large, and makes a sort of white *pélérine*, over which the black bib of the apron is pinned. Both choir and lay-sisters wear a large crucifix suspended on the chest, and a rosary at the left side.

The work of the Sisters of St. Louis is the education of poor girls, which, indeed, is the object for which they were founded. They have orphanages for these children attached to their convents, and in order to support these orphanages they have also schools for girls of the richer classes of society, and they also have schools for poor children.

The form of government is under a Mother General and the Bishop, or a Superior appointed by the Bishop.

The Congregation has twenty-one houses in France, most of which are in Brittany, and one in England, founded in 1898, at Minehead.

URSULINES OF JESUS

ACTIVE NOT ENCLOSED

Founded 1802

MOTTO:

Ad maiorem Dei gloriam et Mariam Immaculatum

THIS is an educational Order founded for teaching by Charlotte Gabrielle Ranfray de la Rochette and the Rev. Father Louis Marie Baudoin, at Chavagnes, Vendée, France. The nuns are often called "Dames de Chavagnes" in France, where they have over fifty convents, but they are more generally known as the Ursulines of Jesus.

The primary object for which this Institute was founded, was to supply the want of religious instruction in France after all the monasteries and convents were dispersed in the Great Revolution. The Religious have schools for all classes of society, and also give religious instruction to women. They have a special devotion to the Incarnation of our Lord and to the Immaculate Conception.

Their costume is black, with a violet girdle.

In Spain they have convents at Pampeluna and Vitoria. They have two convents in England, at

Kingsland and Wincanton, and two in Wales, at Swansea, where there is a boarding-school and high day-school for girls at St. Winefride's, and large elementary schools at St. Mary's.

The Convent of St. Margaret's, Edinburgh, was founded by a colony of the Religious of Chavagnes, who now carry on the work under the name of Religious Ursulines of the Incarnation. The Scotch branch of the Order is now independent of Chavagnes; they have a convent at Perth, established over thirty years ago, where they carry on a beautiful work in teaching the Catholic women who are in prison there their religion. This they do with the consent of the Government.

SISTERS OF NOTRE DAME

EDUCATIONAL NOT ENCLOSED

Founded 1803

MOTTO:*Que le bon Dieu est bon*

THE Sisters of Notre Dame were founded at Amiens, France, by Julie Billiart, who was declared Venerable on June 25th, 1889, and by Françoise, Viscountess Blui de Bourdon.

The Rule is founded on that of St. Ignatius of Loyola; the Congregation was approved by Rome in 1844. The interior spirit is one of simplicity, obedience, and charity; in the words of the Rule, "The spirit of the members of this Institute is a spirit of simplicity, of obedience, of charity; and their desire is to devote themselves to the care of the poor of the most abandoned spots."

These Sisters do an excellent work in Catholic Elementary Education, in which they hold a very high position. Their Training Colleges at Mount Pleasant, Liverpool, and at Glasgow, are most successful institutions, and have won high praise from experts in similar work.



FOUNDRESS OF THE INSTITUTE OF THE SISTERS
OF NOTRE DAME OF NAMUR.

The novitiate lasts two years. There are four novitiate houses: one at Namur, which is the mother-house for Belgium, England, Congo, and Zambesi; one at Cincinnati (Ohio), and one at San José, California, for West of the United States; and one at Waltham, Massachusetts, for East of the United States.

There are over 3,000 Sisters, and at present 112 houses.

The habit is black, with a white wimple. All the Sisters are equal; there are no lay-sisters.

The English houses are at Clapham, Blackburn, Liverpool (3), Manchester, Northampton, Wigan, Sheffield, Southwark (London), St. Helens, Plymouth, Norwich, Birkdale, Battersea, Brixton, and Leeds. There is one house in Scotland, at Glasgow.

DAMES DE LA NATIVITÉ

ACTIVE ENCLOSED

Founded 1813—
MOTTO :Dieu et les ames
—

THE Congregation of the Nativity of our Lord was founded by the Abbé Enfantin, a holy and zealous French priest, and by Madame de Fransu, a very pious French lady, in the year 1813.

Their object in founding the Order was to meet the sad effects of the French Revolution upon the education of the young people of France.

The first house was opened in the small town of Crest, in the south-east of France, and the second, which is now the mother-house, was founded the same year, 1813, in the city of Valence (Drôme). The foundress was the first Superior and Mother General of the different houses until her death, which took place in 1824.

The Congregation was approved by the Holy Father, Leo XIII., in 1888. It is governed by a Mother General, assisted by a Council of five members. The Sisters are enclosed.

The chief end of the members, after their own

sanctification, is the care and education of children. The choir-sisters take annual vows for the first five years, and after that five years has elapsed, perpetual vows may be taken.

The habit of the choir-sisters is black, with a black cape and girdle, and a black veil. Under the veil, a cap of white muslin with a gauffered frill is worn, and a narrow band of linen forms the collar. A small crucifix is suspended round the throat.

The lay-sisters' habit is the same, but they wear a little black shawl instead of a cape, and a black cap over a white one instead of a veil.

The Congregation now has eleven houses in France and two in England : one at Sittingbourne, Kent, opened in 1894, and the other at Eastbourne, opened in 1895.

THE SISTERS OF CHARITY
(IRISH CONGREGATION)

ACTIVE NOT ENCLOSED

Founded 1815

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MOTTO :

Caritas Christi urget nos
—

MARY FRANCES AIKENHEAD, the foundress of this Institute, made her novitiate at the celebrated Convent of the English Virgins, St. Mary's, York. She entered the Novitiate there for the purpose of being trained for the religious life, for the foundation of the Congregation of Irish Sisters of Charity, and remained there three years.

The Archbishop of Dublin, Dr. Murray, who helped Miss Aikenhead in her undertaking, originally intended that the Congregation of Irish Sisters of Charity should be affiliated to the Sisters of Charity of St. Vincent de Paul, but this idea was abandoned, and their Rule is that of St. Ignatius; their Constitutions, so far as is possible for women, are those of the Society of Jesus.

The first convent was established in North William Street, Dublin, in 1815, when Archbishop



From Photograph by A. Debenham, Southsea.

SISTER OF CHARITY.
(IRISH CONGREGATION).

Murray gave the habit to the first members of the community. The object of the foundation was to supply trained Religious to visit the sick poor in their homes and minister to their wants as far as their means permit, and this is still the primary duty of the Sisters, but it is only one of many good works performed by them. They also have many poor schools, night schools, and industrial schools for girls, and one for little boys; they have general hospitals, a children's hospital, a cancer and incurable hospital, a hospice for the dying, three Magdalen asylums, two blind asylums, and a large woollen mill in the West of Ireland, which gives employment and religious instruction to all the people in the adjoining town, and they have a stocking factory for the same purpose in county Mayo.

About fifty years ago the foundress sent out to Australia a contingent of nuns with the late Dr. Ullathorne, and they now have twelve flourishing houses and a very fine hospital there.

It will be seen that the duties of an Irish Sister of Charity are many and various, and on this account the noviceship is prolonged to two years, after six months' probation as a postulant, for the nuns are liable to be sent anywhere to do any work at any moment, and must always be ready to obey the call when it comes. At the end of the noviceship the lay-sisters make the three usual vows for six months, and the choir-sisters

add a fourth vow, to devote their lives to the service of the poor, and their vows are perpetual.

Their life is simple and laborious; they do not even recite Office, as their duties to the poor preclude the possibility of their assembling together for the purpose. In their exterior duties to the sick and poor they always seek the salvation of their souls as the final end to be kept in view.

The interior spirit of the Order is one of prayer and self-abnegation, of charity and zeal for the glory of God by labouring at their own perfection and the salvation of souls; and while working unremittingly in the service of the poor, they unite prayer and labour and cultivate a spiritual and interior life, so that though an active Order, their spirit is that of the mixed life of prayer and work.

The habit is of black serge, quite plainly made, and a black *guimpe* of the same material with a white linen cap and collar, and a veil of black nuns' veiling. When at work in schools and institutions the choir nuns wear the habit turned up and a white linen apron with a bib. In choir for Holy Communion and ceremonies they wear a long black cloak of lighter material over the habit.

The lay-sisters wear a similar habit, but a white linen veil, and except in chapel, they always wear a blue and white check apron.

At their profession they receive a plain gold

ring worn on the third finger of the right hand and a brass crucifix peculiar to themselves, both cross and figure being made of brass.

The Irish Sisters of Charity have at present three houses in England: one at Rock Ferry, where they went in 1890, at the invitation of Dr. Knight, then Bishop of Shrewsbury, to take charge of a rescue Home, where they now have over sixty penitents; another convent of this Order is about to be founded in Birkenhead for visiting the sick poor and other charitable purposes; and the third has just been opened in London, at Hackney, for visiting the sick poor, night school, and other duties of charity.

The Institute is governed by a Superior General, who is elected or re-elected every six years.

There are thirty houses belonging to the Order in Ireland.

SISTERS OF CHRISTIAN EDUCATION

ACTIVE NOT ENCLOSED

Founded 1817

MOTTO :

À Jésus seul

THE Institute of Christian Education was founded by the Abbé Louis Lafosse, the holy parish priest of Échauffour, Orne, France, in 1817. France was at that time beginning to recover from the disastrous effects of the Great Revolution, but as yet there were few Religious Orders for the education of young girls.

Père Lafosse, feeling this want, and seeing the good such an Order might do in his parish, got together a few pious girls, instructed them and trained them in the religious life. After a few years' trial, the Bishop approved the Rule drawn up for them by their holy founder, which is based on that of St. Ignatius, and soon branch houses were founded at Argentan, 1818; Gacé, 1823; Regmalard, 1826; Falaise, 1835; Flers, 1837; Loos-lez-Lille, 1843; Tinchebrai, 1856; Fournes, 1857; Farnborough, 1889; Rouen Bon Secours, 1891. The mother-house was transferred from Échauffour to Argentan in 1848.

The Institute has received the approbation of the Holy See.

The interior spirit is zeal for the Christian education of the young.

The novitiate is made at Argentan, and generally lasts three years. The vows are annual for the first five years after profession; after that perpetual vows are taken.

There are both choir and lay-sisters; the choir-sisters say the Office of the Blessed Virgin in choir, the lay-sisters substitute for this other prayers.

The habit is of black serge, over which choir-nuns wear a cape of the same material and the lay-sisters a kerchief; all wear a silver crucifix, but the choir-sisters add above it a small blue cloth heart, on which the Sacred Hearts of Jesus and Mary are traced in small white beads; a black sash tied on the left side forms the girdle; no *guimpe* is worn and no veil, but a white muslin cap. In the street a black merino cloak reaching to the ground with a hood which covers the cap, completes the costume. A silver ring on which the motto of the Institute is engraved, is worn on the right hand.

There is only one house of the Order in England, that at Farnborough.

MARISTS

ACTIVE NOT ENCLOSED

Founded 1817

THE Society of Mary, or the Marist Fathers, was founded by the Very Rev. Father Colin, in 1816, in the diocese of Belley; it is a missionary Order.

The Congregation of Marist Sisters owes its origin to the same holy and humble priest, who in 1817 brought together a few pious souls and founded the first community of Marist Sisters at Cerdon, in the diocese of Belley. They were soon moved to Belley, where the mother-house and Novitiate were established and remained till 1888, when they were transferred to Lyons.

The Congregation was approved by a decree of the Sacred Congregation of Bishops and Regulars in 1884.

The Marist Sisters have chosen our Blessed Lady in a special manner for their Mother and their model; they consider her as their true foundress, their first and perpetual Superioress General; they strive to honour her with filial love and devotion and to become her living images by endeavouring to imitate her virtues, particularly

her humility, her union with God, and her ardent charity towards our neighbour. The end of the Congregation is the education of young girls in boarding and day schools, of poor girls in orphanages, and of children.

The Little Office of our Lady is said daily by the choir-nuns.

The novitiate lasts two years; the novices take the habit at the beginning of the second year, and take annual vows at its close for at least five years; then, if they have attained the age of thirty, they are allowed to take perpetual vows.

The habit of the choir-sisters is of a dark blue woollen material, with a little white cape of a similar material; a veil of the same colour as the habit is worn. The lay-sisters wear the same coloured habit, but instead of the veil they wear a white cap covered with a hood attached to the cape, of the same material as the habit.

In imitation of Mary, their Mother, the Sisters only go outside their convents when bidden for some useful purpose or necessity to do so.

The Marist Sisters have five convents in this country, to several of which boarding-schools for girls are attached; the houses are at Fulham, Peckham, Tottenham, Spitalfields, in East London, and Richmond, in Surrey. They also have convents in Ireland, and in the Foreign Missions of the Fiji Islands.

NUNS OF JESUS AND MARY

ACTIVE ENCLOSED

Founded 1818

MOTTO :

Praised for ever be Jesus and Mary

THIS Congregation was founded in 1818 by Claudine Thevenet, at Fourvière, France, and was one of those numerous Religious Institutions which sprang from the blood of the victims of the French Revolution of 1793. It has been well said by Aparasi that these Orders "were the instruments chosen by Divine Providence to repair so infernal an invasion of the world."

The Venerable foundress of the Congregation of Jesus and Mary was the daughter of a rich merchant of Lyons, and was born in 1774. Two of her brothers were executed on account of their faith and religious principles during the Reign of Terror, and were visited and supported under their heavy trial during their imprisonment by their sister, who had inherited from her parents sincere piety and heroic fortitude.

After the death of her brothers she converted her house into a school and refuge for poor



NUNS OF JESUS AND MARY.
(CHOIR).

children; under the direction and guidance of Father Coindre, missionary of the Sacred Heart, who had already established an Institute for the education of boys, she gathered other helpers round her, and in 1818, under the shadow of our Lady's sanctuary at Fourvière, the first convent was established, consisting of the foundress and six companions.

They placed themselves under the guidance of Father Pousset, to be trained by him in the religious life, adopting the Rule of St. Augustine and the spirit of St. Ignatius, to whom Claudine had a great devotion. The interior spirit of the Congregation is one of obedience and poverty, together with charity and simplicity, and the grace specially desired by the foundress for herself and her daughters was that of obscurity that they might better resemble Jesus and Mary.

The first boarding-school was opened in 1822, but in spite of pecuniary trials and other difficulties the Congregation has spread so that numerous houses have been established in India, Canada, and the United States, as well as in France, Spain, Italy, Switzerland, and England. The mother-house is in Lyons.

The Congregation and its Constitutions have received the approbation of the Holy See, which was given by a decree in 1847.

The work of the Order, which is enclosed, is devoted exclusively to the education of the young, both rich and poor. Suitable subjects would be

very acceptable, but a good education is indispensable.

The novitiate lasts two years, at the close of which vows are taken for five years, and then are renewed for life. The Little Office of our Lady is recited in choir.

The habit is black, over which the lay-sisters wear a little black cape, the choir-sisters a long cloak; they wear no wimple or binder, but the choir-sisters wear a black veil over a black cap which projects from the veil, the lay-sisters wear the cap without a veil. A corded girdle with rosary attached is worn round the waist and a cross on the breast.

The English convents are at Willesden and Ipswich.

SŒURS DE SAINTE MARIE

ACTIVE NOT ENCLOSED

Founded 1819

MOTTO :

In simplicitate cordis mei, lætus, obtuli universa

THE Institute of the Sisters of St. Mary was founded by the Rev. N. J. Minsart, Rector of St. Loup, Namur, Belgium, in 1819. It began in a very humble way. Father Minsart having founded several schools for boys, was anxious to open a work-room for young girls where they could learn needlework; he prevailed on two pious ladies to take up this work in a little house in one of the poorest streets in Namur, where they soon found pupils among the poor classes who were only too glad to avail themselves of the instruction offered them.

The undertaking prospered, other workers joined, and the number of pupils increased; Father Minsart had the budding community taught gold embroidery, that they might make vestments, which they sent to poor churches in the country; and in 1831 when Rosalie Niset, who is considered the co-foundress, joined them,

many parents had begged the Associates of St. Loup, as these pious workers were then called, to open a school where general instruction was given.

Rosalie, in Religion Mother Claire de Jésus, was twenty years old when she threw in her lot with the Sisters of St. Loup, but the following year she was made Superioress of a second house opened by Father Minsart at Floreffe.

The first clothing took place in 1834, when sixteen postulants received the habit, and eight of them, including Mother Claire de Jésus, took the three vows for three years; in 1835 Mother Claire was made Superioress of a house at Chatelet founded in 1831, and that same year, on the death of the first Superior General, she was appointed to that post, though only twenty-four.

Scarcely two years later the holy founder died, and all the responsibility now fell on Mother Claire, whose strength of character coupled with humility enabled her to carry on the good work begun by the Reverend Father Minsart, whose loss as the wisest of spiritual guides and most devoted of fathers was deeply deplored by all his spiritual children.

The Bishop of the diocese, Monseigneur Dehesselle, took the Sisters who had now taken the name of Sisters of St. Mary under his protection, and endeavoured to supply the loss they had sustained.

Father Minsart left the Sisters a house and

garden in Namur, and this was the cradle of St. Mary's large boarding-school, now the mother-house. Mother Claire lived till 1871, and saw eighteen houses founded in various parts of Belgium, and two in America, where eight other houses have been established since.

The Rule which is modelled on that of St. Ignatius, was given to the Institute by Monseigneur Dehesselle, and confirmed by him in 1855. After the Constitutions had been tested and altered from the provisional Rule, first given by his predecessor in 1831, to suit the particular wants of the Institute, Monseigneur Dehesselle entrusted the drawing up of the Constitutions to the Reverend Father Vloeberghs, S.J., who fulfilled the task with great discretion.

The interior spirit of the Sisters of St. Mary is to give themselves entirely to Jesus through Mary, to live only to love Him and to make Him loved, to employ to this end all their faculties, to sacrifice to it if necessary their health and their lives; to give themselves up to this joyously and simply, remembering that the distinctive character of the Institute is contained in the words of David: "In the simplicity of my heart, full of joy, I have offered all to God." (1 Paral. xxix. 17.)

The novitiate lasts two years, after which the vows are taken for three; the perpetual vows are not permitted until the aspirant has passed twelve years in the convent, and has attained the age of thirty; the novitiate is made at the mother-

house at Namur. Subjects are needed, for demands for new houses come to the Sisters of St. Mary from all parts.

The habit is black; the *guimpe* is of white cambric cut square, a linen binder is worn across the forehead, and a black veil on the head.

They have two houses in England, one at Bishop's Stortford, Herts, and one at Rhyl, North Wales. To the latter is joined a missionary school.

SOCIETY OF THE
FAITHFUL COMPANIONS OF JESUS

MIXED NOT ENCLOSED

Founded 1820

THE foundress of this Society was Madame de Bonnault d'Houet, *née* de Bengy, whose cause of canonization the Holy Father has been petitioned to introduce. Born in 1781, married in 1804, and left a widow ten months afterwards, the Vicomtesse De Bonnault, though from her early girlhood she had devoted a considerable part of her time to prayer and good works, showed no signs of a religious vocation until some years later.

In 1814, she came under the direction of Father Varin, S.J., who after subjecting her to a succession of severe trials and contradictions to test the sincerity of her vocation, finally came to the conclusion, in 1820, that God intended her to found a new Order instead of entering the Society of the Sacred Heart, which he had frequently proposed to her to do against her own interior convictions.

She then took possession of a house at Amiens, where two young people joined her, but her

difficulties were by no means at an end, and two years later the new Society consisted of only the original three members. From 1822, however, when the community was enabled to live a religious life according to Rule, it began to flourish, and, during the holy foundress's lifetime, had branch houses in Italy, Switzerland, Ireland, and England, besides several in France.

Madame de Bonnault d'Houet desired that her daughters should unite the contemplative with the active life, "joining Martha to Mary," and in the midst of exterior occupations keeping the heart united to God, attentive to His presence, and intent on doing His will. The great aim of her life was to fulfil the holy will of God in all things with reverent devotedness.

When the devotion to the Sacred Heart of our Lord was but little known, she had made a vow to propagate it by every means in her power. The devotion to the Immaculate Conception ranked next in her affections, and she gave her daughters a command to spread these devotions. She had also an ardent love of the Holy Church.

We learn from those who knew her that her life, especially in her last years, was really hidden in God. So absorbed was she in Him that she seemed to live in an atmosphere of prayer, living by faith as if scarcely of this world, but dwelling in higher realms. Yet it is said by her spiritual children that she never lost her sweet and gentle kindness and readiness to attend to every call.

During the last two or three years of her life she resided at the novitiate-house, which was, at that time, in Paris. She died in 1858, having been endowed from her childhood with solid piety and love for the poor and suffering.

The principal Rules of the Institute were supplied by the Society of Jesus, under whose direction it was founded, but a new and distinctive character was given to it by its pious foundress, whose idea was that her Religious were to be like Mary and Joseph, and like the Holy Women, faithful companions of Jesus, suffering with Him and ministering to Him. The beautiful title of Faithful Companions of Jesus was intended by Madame d'Houet to comprise the spirit of the Congregation.

From St. Ignatius she borrowed the fundamental spirit of his Rule, on which hers was based—the renunciation of self-will. In this virtue she excelled, and encouraged her children to practise it.

By degrees the purpose of the new Society became more clearly defined. First, poor schools for girls were opened by Madame d'Houet, then boarding-schools for the rich, and other boarding-schools for the middle classes. Thus the Society soon acquired a comprehensiveness little known before in communities of women.

The Sacred Congregation of Bishops and Regulars, by the direction of Pope Gregory XVI., formally approved the Institute in 1837.

There are now fourteen houses, some of them very large establishments, in this country, and several in Ireland. Besides this, the Society has convents in Canada and Australia. In all these schools the nuns aim at giving a thorough Christian and a first-rate secular education.

The habit of both choir and lay-sisters is black.

The novitiate lasts two years, the period of postulancy varies with circumstances, but is always of some months' duration.

Subjects are needed for this as for most Orders.

The English convents are at Isleworth, Somers Town, Poplar, Chester, two at Birkenhead, Salford, Manchester, Middlesbrough, Liverpool, Preston, Skipton, and West Hartlepool.

SISTERS OF THE HOLY FAMILY

ACTIVE NOT ENCLOSED

Founded 1820—
MOTTO :

Glory to God alone in Jesus Christ, through Mary
and St. Joseph

—

THE Institute of the Holy Family, which embraces several Congregations, was founded at Bordeaux, by the Abbé Noailles, one of the priests of St. Sulpice, which Congregation has a particular devotion to the Holy Family.

In 1820, the Abbé assembled under one roof the three first members of the Holy Family under the name of Our Lady of Loretto, and they received the habit they selected from the Archbishop of Bordeaux. Soon after, the new Sisters offered a home to orphans, and a refuge to other young girls exposed to danger, and the undertaking obtained support from some rich people, and also from the municipality.

The Institute received the *Lauda* from the Holy See in 1842, and has since been favoured with many other testimonies of its approval and many privileges and blessings.

The government is vested in a Director General, who is the Superior General of the Oblates of Mary Immaculate. He is aided by another priest of the same Congregation, and by a Directress General and her assistants.

As was said above, the Holy Family consists of different branches or Congregations, each of which has its special work, yet all are so united as to form but one family. The Society numbers about 3,000 active members, besides Associates living in the world.

It possesses nearly 200 different houses in France alone, besides which, it has many houses in Spain, Italy, Belgium, Germany, South Africa, Ceylon, Great Britain, and Ireland.

There are several Novitiates. There is one in France, at Viarmes, Seine-et-Oise; one in Spain, at Hortaleza, near Madrid; two in Ceylon, in the archdiocese of Colombo, and in the diocese of Jaffna; one in South Africa, at the Berea, near Durban (Natal); and one in England, at Rock Ferry, near Birkenhead. The mother-house of the Society is at Bordeaux, where the Directress General resides.

The Sisters of the Holy Family undertake the work of foreign missions. They have several houses in Ceylon and South Africa, where they have native schools, hospitals, and other schools for the higher education of girls.

All the lay-sisters of the different Congregations are called the Sisters of St. Martha, and

are occupied with the domestic work of the houses.

In several parts of France, agricultural orphanages have been established by the Institute for the religious instruction and moral training of children engaged in farm or field labour. The Sisters in charge of these houses are called the *Agricoles* Sisters.

Another branch is the Sisters of St. Joseph, who have houses in France and Spain. They have orphanages, to which are attached work-rooms, where the girls are taught various trades.

One branch is contemplative. The members of it are called Solitary Sisters. They pass their time in Perpetual Adoration, and intercession for the active members of the Holy Family.

With the Sisters of Hope and the Sisters of the Immaculate Conception we shall deal separately.

The interior spirit of the Institute is one of unity and perfect charity. The members endeavour "to have but one heart and soul so as to work the more effectively for the glory of God and the salvation of souls."

The Sisters rise at five both summer and winter. Their food is wholesome and abundant, though plain and simple.

The novitiate lasts two years. The first year is devoted to the religious formation of the novice, the second to learning her special professional

duties. At the end of the second year, temporary vows are made, and at the close of five years, the final profession takes place.

The Sisters of the Holy Family have several houses in England, one at Ramsgate, and another at Woodford, near London.

SISTERS OF HOPE

NURSING NOT ENCLOSED

MOTTO :

Glory be to God alone in Jesus Christ, all through
Mary

THE Sisters of Hope are a branch of the Holy Family devoted entirely to nursing the sick in their own homes. They nurse both rich and poor. They also undertake the direction of hospitals, infirmaries, and other similar institutions.

They have many houses: in France, Spain, Italy, Belgium, Germany, England, Ceylon, and South Africa. The Government hospitals at Johannesburg, and Kornegalle (Ceylon), have for many years been under the care of this Congregation.

The habit is black. A white cap and a black veil over it complete the costume.

The Sisters of Hope, like the other Congregations of the Holy Family, have their particular Rules, besides the general Rules to which all are subject.

They have one house in England, at 20, Quex Road, West Hampstead, London.

SISTERS OF THE IMMACULATE CONCEPTION

EDUCATIONAL NOT ENCLOSED

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MOTTO :

Blessed be the Holy and Immaculate Conception
of the Virgin Mary

—

THE Sisters of the Immaculate Conception are a branch of the Holy Family devoted chiefly to educational work.

The Sisters of the Immaculate Conception undertake the work of education in national or Government schools, boarding-schools, and convent day-schools ; they also visit the sick and poor and take charge of the sodalities in the parishes to which they are attached. They have many houses on the Continent, and several in Great Britain and Ireland. Those in Ireland are in the archdiocese of Armagh and the diocese of Kildare and Leighton ; and in Scotland they have a house at Leith. The habit, in England only, is blue, with a white girdle, in which a crucifix is fixed ; a white *guimpe* and a black veil complete the costume.

The English houses are ten in number ; one in Great Prescott Street, London ; the others are at Leeds, Sicklinghall, Rock Ferry, Stockport, Macclesfield, Woodford, in Essex, Stalybridge, Ramsgate, and Wrexham, in Wales.

DAMES DE NAZARETH

EDUCATIONAL ENCLOSED

Founded 1822—
MOTTO :

Cieux, terre, adorez en silence
Le Dieu qui de rien a tout fait
Pauvre et cache dans son enfance
Travaille, obéit et se tait

—

THE Congregation of Nazareth was founded in the beginning of the nineteenth century by Père Roger, Madame la Duchesse de la Rochefoucauld Dondeauville, and Mademoiselle Elise Rollat.

It has for its object the education of young ladies, and was founded fifteen years later than the Society of the Sacred Heart, at a time when the French Revolution having swept away all the religious educational institutions which existed under the old *régime*, it was imperative to create new ones.

A difference of opinion existed among the nobility and upper classes in France on the subject of girls' education, and Père Roger, with whom the idea of the Congregation of Nazareth originated, took the view of those parents who desired for their children convent schools separated

from the world and its influence where the education should be of the highest order, and where at the same time a simplicity of life and habits in accordance with the altered circumstances of many of these good old French families should be inculcated.

In a word, the spirit of the Congregation of Nazareth was to be the spirit of the Holy Family of Nazareth, and it was for this reason that the founders fixed on this title for their new Order.

The verse quoted at the head of this chapter was written by Père Roger, under a picture of the Holy Family, to serve both nuns and pupils as their motto.

The sole exterior work of these nuns, who are strictly enclosed, though without a *grille*, is education, but their Rule includes the instruction of the poor, which enters into the formula of their vows. The Religious endeavour to keep in touch with their old pupils after they have left their care, and to this end they have founded sodalities and organized retreats for externs.

The primitive plan of Nazareth did not include missionary work, but exceptional circumstances induced the Society to found some missionary houses in Palestine, where they now have establishments at Acre, Caiffa, Cheffa, Amar, and Nazareth itself.

At Beyrout the Dames de Nazareth have a large boarding-school, where the European colonists' children and also those of various Eastern nation-

alities receive a superior education; a large Arabic free school is annexed to the convent.

The mother-house where the novitiate for choir-nuns must be made is at Oullins, a suburb of Lyons. After the novitiate which lasts two years is over the three usual vows of Religion are renewed annually for five or six years, when at the solemn profession perpetual vows are taken.

The nuns are under the government of a Mother General, who is elected every ten years.

The Little Office of our Lady is chanted daily in Latin by the choir-nuns.

As special devotions the Congregation cherishes a filial reverence for St. Joseph, looked upon by them as the head and father of their Religious family, and also for the Holy Cross, the two feasts of which are kept by the nuns with great solemnity.

The final approbation of the Constitutions of the Dames de Nazareth was pronounced in 1896 by His Holiness, Leo XIII.

The habit of the choir-nuns is a dress and round cape of black merino, with a long veil of a thinner material; the white cap worn under the veil has a quilled muslin border; the silver cross on the breast has the inscription: *O Crux ave, spes unica. Jésus, Marie, Joseph.* For the choir a long black mantle reaching nearly to the ground is worn over the habit.

The lay-sisters wear a habit of brown woollen material; a large black apron with a bib; a small

black shawl is worn instead of the cape of the choir-nuns; and the veil and cloak are shorter than those of the choir-nuns; the silver cross has the sacred monogram I.H.S. engraved on it. Both choir-nuns and lay-sisters wear dark blue aprons in the interior of the convent.

The Congregation has one house in England, at Ealing Park, to which a boarding-school is attached; they have also seven houses in France, and one in Rome.

BON SECOURS (DE PARIS)

ACTIVE NOT ENCLOSED

Founded 1822

THIS Congregation is the first of those nursing Orders founded in France at the beginning of the present century, known as "Gardes Malades," whose principal duty is to nurse both rich and poor in their own homes. The Institute of Bon Secours was founded by Mgr. de Quélen, Archbishop of Paris, in 1822, and was formally approved by the Holy See in 1875.

The Sisters are trained nurses; when nursing the rich they are paid for their services, but they nurse the poor gratuitously.

The habit is black; a white cap with a frilled border and a black veil are worn on the head.

The Sisters take their meals alone when out nursing.

They have four houses in Ireland, and one in London, at 166, Westbourne Grove, London, W.

SŒURS DE LA MISÉRICORDE
(DE SÉEZ)

ACTIVE NOT ENCLOSED

Founded 1823

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MOTTO :

Blessed are the merciful, for they shall obtain mercy

—

THIS Congregation was founded in 1823 by the Abbé Bazin, Canon of Séez (Orne) Cathedral, and confessor of the Faith. He was born at Fresne, in 1767, and was at one time Superior of the Seminary at Séez. During the French Revolution he was imprisoned, and afterwards exiled to Jersey, where he was ordained priest in 1792.

The special work of the Sœurs de la Miséricorde de Séez is to nurse the sick, above all, the sick poor in their homes, and in addition to the three ordinary Religious vows they take a fourth to devote themselves to the care of the sick. The original idea of their charitable founder, who gave all his own fortune to endow the new Congregation, was that they should give their services freely to the sick poor and should depend for their own support on the work of their hands and the alms of the faithful.

In this country this idea cannot be wholly carried out, as the Sisters are entirely dependent on the remuneration they receive from the sick, so that they can seldom afford to nurse the poor except those in their immediate neighbourhood.

The Sisters come from all classes of society, mistress and maid are sometimes found in the same Novitiate; good-will and piety are the only qualifications required; no dowry is needed. The Superiors of each house and the Novice-Mistress are called "Mère," and are truly Mothers to the Sisters who are under their care. The novitiate and postulants together last several years, but the Sisters say the days pass only too quickly.

Like all the works of God the Congregation experienced many trials in its beginning; the first five members had but one room which had to serve as kitchen, dormitory, refectory, work-room, and chapel; during the daytime they worked to maintain themselves, and at night they set out to watch the sick, each Sister going every third night to this duty. With the fortune of the Abbé Bazin and a large sum of money given by the Duc de Montmorency some houses were purchased, and the community increased so rapidly that before the founder's death in 1855 he had the happiness of seeing fourteen houses established in France, and since then twenty-seven other new houses have been founded; that at

Hammersmith was opened in 1860, and one at Caversham (Oxon), in 1895.

The Sisters devote themselves to the care of the dying as well of the sick ; they prepare the dead for burial, accompany them to the grave, and assist them with their prayers. In the houses of the rich the simplicity and austerity of their lives win them respect, in the houses of the poor they carry help of every kind, temporal and spiritual, to the sick and to their families.

In France the Rule is that with the exception of their own relations and the families of their benefactors they are always to go first to the poor in preference to the rich, and in the little basket they always carry and in their large sleeves, clothes as well as provisions for the poor often find a place.

The habit is black ; a white cap and a black veil over it ; no wimple or binder ; large black rosary beads hang from the girdle, and a crucifix is suspended round the neck. There are lay-sisters.

DAMES AUGUSTINES DU SAINT CŒUR
DE MARIE

ACTIVE NOT ENCLOSED

Founded 1827

MOTTO :

All for Jesus by the Sacred Heart of Mary

THIS is a French Congregation which has been approved by our Holy Father, Leo. XIII.

It was founded in 1827 by Victoire Letellier, in Religion Mother St. Angèle, Superior of the Hospital of God of Saumur. This hospital, from 1677 till 1826, was in the hands of the Augustinian Nuns, who governed it till, in 1826, the political Government oppressed the nuns, and forbade them to take fresh subjects, and thus caused the temporal ruin of the community.

By the recommendation of Mgr. Montault, then Bishop of Angers, Mother St. Angèle went to Paris, where she was favourably received by Mgr. de Quélen, and under the direction and encouragement of Father Varin, she there founded a home for sick and infirm ladies.

During the French Revolution, this house, like so many others in the diocese of Paris, was

ruined, but the Congregation now has houses in both Paris and Brussels, and one at St. Leonard's in this country.

There are two Novitiate Houses, the principal one is at the mother-house in Paris, the other is at Brussels. Postulants are not admitted before their sixteenth year.

The first and principal object of this Order is the care of sick ladies. The second object is the care of orphans. The nuns receive children free of all charge.

The interior spirit of the Congregation is charity, renunciation, love of prayer, and devotion to the sick, and the principal dispositions required in the subjects are great love for our Lord in the Blessed Sacrament and a spirit of generosity in accepting for His sake all the fatigue, labour, and self-sacrifice involved in attendance on the sick, and they should also have a special devotion to the Blessed Virgin, and an attraction for the sick.

The character desired in subjects is a simple, open, and generous one, coupled with a strong wish to embrace an austere life of poverty, obedience, work, and renunciation. The choir-sisters are required to bring a dowry and an outfit, and to pay for their board during the novitiate, but if they possess the necessary qualities and have a good vocation, the question of dowry is one of minor consideration. The lay-sisters require no dowry.

Postulants, choir and lay, must remain for six

months or a year before they are clothed. Novices make their first profession a year or a year and a half after they have received the habit, and remain in the Novitiate for two years after doing so. At the end of five years they make final, perpetual vows. Till then, the vows are annual.

The choir-sisters say the Office of the Blessed Virgin Mary. All the members of the community are bound to say the Rosary daily, to make Visits to the Blessed Sacrament, to practise meditation, and to spend a certain time in spiritual reading.

The nuns rise at 5 a.m. and retire at 9 p.m. They are allowed two hours' recreation daily. At other times the regular silence is observed. The food is plain and poor, but there are no fasting-days attached to the Order. Only the fasts of the Church are observed.

The habit is black, with a white wimple.

They have one house in England, at St. Leonard's-on-Sea.

THE GOOD SHEPHERD

ACTIVE ENCLOSED

Founded 1829

MOTTO :

Vive Jesus et Marie

ONE of the most useful and beautiful Orders in the Church is that of the Good Shepherd, an offshoot from the Institute of Our Lady of Charity and Refuge, which was founded by the celebrated Père Eudes at Caen in 1641, and spread rapidly. The first house to which the name of Good Shepherd was given was opened at Angers in 1829 by the Venerable Mère Marie de Pelletier, whose cause is now before the Holy See, from the Convent of Our Lady of Charity at Tours.

The primary object of the Good Shepherd Order is the rescue and reformation of penitent women, who are received in a house adjoining the convent, under the care of the nuns who keep a strict watch over them. No penitents can under any circumstances ever become Religious of this Order, but if considered worthy and capable,



Hammersmith Photo. Co.

THE GOOD SHEPHERD.

they may be allowed to join the Magdalens, where after two years of novitiate they can make simple annual vows. There is only one house for Magdalens in England, and that is attached to the convent of the Good Shepherd at Hammer-smith ; many of the penitents give great edification by their heroic spirit of penance.

Besides their homes for penitents the nuns of the Good Shepherd have Reformatories and Industrial Schools, and also a Training Home for young girls who have left school, but still need to learn lessons of self-restraint, industry, and submission to fit them to earn their own living and become useful members of society. Thus the Nuns of the Good Shepherd devote themselves to the work of preservation, as well as that of rescue and renovation.

The penitents are called "children" by the nuns, who in return are called "mothers," and are so in reality as well as in name. The "children" usually become strongly attached to their spiritual mothers, and many of them, by reason of their thorough conversion and perseverance, are a source of comfort and consolation to the nuns.

One rule is rigidly enforced : the penitents are never allowed to speak of their past lives, either to each other or to their "mothers," who are forbidden to question them with regard to it, and any novice who was aspiring to join the Order would be at once dismissed if she showed any

curiosity with regard to the past lives of the penitents.

The penitents' part of the house is entirely separate from the nuns' convent, there is a cloister between, but the door is always locked, and never under any circumstances do the penitents enter the convent. The nuns are said to be at home in their own convent, and on duty when with their "children."

Besides the Magdalens, who wear a brown habit, there is a class called the "consecrated," who wear a black dress and a white cap, and after a time a silver cross; these are they who, after a long probation, desire to remain always in the house, and are allowed to consecrate themselves by taking a simple annual vow. The "consecrated" penitents are of great help to the Sisters in maintaining a high tone among the other "children."

The dress of a Good Shepherd Nun is simple but beautiful; the habit and scapular are of white serge, the girdle is a blue cord in honour of our Lady, the veil is black, and round the neck is worn a silver heart with an image of the Good Shepherd engraved upon it. The indoor lay-sisters wear a similar habit but a white veil, they make the same vows as the choir-sisters.

These nuns are enclosed, but they have "outsisters" who wear a black habit, who devote themselves to the exterior work of the convent,

and are not bound to enclosure, though they take the ordinary vows of Religious.

The novitiate lasts two years, and the Novitiate House is at Finchley, where there is a large community of about sixty nuns ; and there are often as many as two hundred penitents in the house attached to the convent. The Good Shepherd Nuns also have convents at Hammersmith, Bristol, Liverpool, Glasgow, Manchester, Cardiff, Newcastle-on-Tyne, and Ashford, Middlesex.

SISTERS OF MERCY

ACTIVE NOT ENCLOSED

Founded 1827

THE Order of Our Lady of Mercy¹ was founded by St. Peter Nolasco in the thirteenth century. It was for men only, and the members bound themselves to the work of rescuing Christian captives from the hands of the Moors. Soon after, in 1265, an Order of "Sisters of Mercy," whose duty it was to beg alms and pray for the Brothers of Our Lady of Mercy, was founded at Barcelona. It was from these nuns that Miss McAuley, an Irish lady, took the title of the Order founded by her in 1827, which has flourished and increased so marvellously, that it now has about 350 houses, 77 in this country, and 126 in Ireland.

Miss Katherine McAuley, whose intense love for the poor was almost a passion, began her noble work under great difficulties and amid much opposition in Lower Baggot Street, Dublin, where she built a large house, and was joined by a few friends. She determined to consecrate herself to God and her fortune to the instruction and relief of the poor, and in this she was supported

¹ *Religious Orders.* Burns and Lambert, 1862.



SISTER OF MERCY.
(LAY).

and helped by Dr. Murray, then Archbishop of Dublin.

She and two of her friends made their novitiate in an enclosed Order, that of the Presentation Nuns, at the close of which they made the three usual vows, and took a fourth to devote themselves to the service of the sick and poor. In many ways the Order resembles the Congregation of St. Vincent de Paul, but it differs from it in many particulars.

The Rule is that of St. Augustine, to which are added Constitutions to suit the peculiar character of the work undertaken by the Sisters, the scope of which includes all the corporal and spiritual works of mercy.

The interior spirit of this beautiful Order is one of humility and charity, with a deep devotion to the Blessed Sacrament, to the Passion of our Lord, and also to the Sacred Heart of Jesus.

The Sisters look to our Blessed Lady as their Mother, and in the words of their Rule, "as the great model they are obliged to imitate."

Each house has its own novitiate, and is under the government of the Bishop of the diocese. They have no Generalate. The Mother Superior is elected for three years by the votes of the Sisters, but she may be re-elected for another three years. She must be thirty years of age, and have been professed five years at the time of her election. The term of probation is two years and a half, of which period six months is passed before

the clothing, and two years and a day in the novitiate.

An important feature in the work done by the Sisters of Mercy, besides the instruction of the ignorant, visiting the poor, and nursing the sick, is the direction of Houses of Mercy, and the care and instruction of the inmates.

There are both choir and lay-sisters. The choir-sisters say the Office of Our Lady. The habit of the lay-sisters is like that of the choir-sisters, but the former wear a white apron over it.

There are nine houses in London, three in Liverpool; there are also houses at Walthamstow, Brentwood, Colchester, Kelvedon, Warley, Alton, Atherstone, Birmingham, Coventry, Handsworth, Malvern, Maryvale, Newcastle, Wolverhampton, Bristol, West Town, Alnwick, Hexham, Newcastle-on-Tyne, North Shields, Ryhope, Sunderland, Tow Law, Wigton, Wolsingham, Leeds, Sheffield, Carlton, Clifford, Doncaster, Blackbrook, Douglas, Lancaster, Old Swan, Middlesbrough, Beverley, Hull, Bradford, Whitby, Nottingham (two), Derby, Mansfield, Abingdon, Alderney, Bournemouth, Guernsey, Ryde, Burnley, Oldham, Rochdale, Shrewsbury, Brighton, Croydon, Eltham, Gravesend, Midhurst, Orpington, Uckfield, Worthing, Glasgow, Dundee, Dornie, Elgin, Keith, and Tomintoul. The mother-house of the Middlesbrough branch-houses is at Hull; the Hull convent is a foundation from Baggot Street, Dublin.

SISTERS OF LA SAINTE UNION DES
SACRES CŒURS

ACTIVE EDUCATIONAL

Founded 1828

MOTTO :

Ad Jesum per Mariam

THIS Institute was founded mainly for the education of girls in every rank of society, by the Abbé Debrabant at Douai, in 1828. It now has about two hundred houses in France and Belgium, seven in England, four in the Argentine Republic, one in the West Indies, and three in the United States.

The Rule and Constitutions are mostly taken from those given by St. Francis of Sales to the Order of Visitation ; they are therefore mild.

The Sisters have schools of all kinds, boarding-schools for the upper and middle classes, day-schools, and poor schools.

They are governed by a Mother General, who lives at the mother-house at Douai.

There are seven convents belonging to this Institute in England : two at Highgate, one at Erith, one at Southampton, and one at Bath.

DAUGHTERS OF THE FAITHFUL
VIRGIN

EDUCATIONAL NOT ENCLOSED

Founded 1830

THE Daughters of the Faithful Virgin, known also as the Congregation of Our Lady of the Orphans, was founded by Henrietta de Forestier d'Osseville at La Délivrande, in Normandy, a favourite place of pilgrimage near Caen. The Congregation was founded originally to take care of orphan girls and destitute children, for whom it provides orphanages and houses, to which the girls, after being educated and placed out in the world, can return temporarily when out of place if their conduct has continued to be honourable.

The Sisters also have boarding-schools for girls of the upper classes, and poor schools, and they receive ladies as boarders or for spiritual retreats. They were brought to England by their spiritual father, Bishop Grant, in 1848, when the convent at Norwood was founded.

The government is vested in a Mother General; the mother-house is at La Délivrande.

The Sisters of the Faithful Virgin have their own Constitutions; the Congregation has been approved at Rome. This Institute joins to a

very thorough religious life a spirit of motherly devotedness to the education of youth, and endeavours to instil into its pupils, as well as the children of the Orphanages, a spirit of simplicity and self-respect.

Besides their convents in France the Sisters have a large establishment at Norwood, founded in 1848, where there is a boarding-school and an orphanage for 350 children; they have also convents at Folkestone, and in the West Indies.

DAUGHTERS OF THE CROSS

MIXED NOT ENCLOSED

Founded 1832
—

MOTTO :

In hoc signo vinces
—

THE Congregation of the Daughters of the Cross was founded in 1832, by Mère Marie Thérèse, their first Superior General; she was born at Liège, in 1782, of pious parents named Haze, on whose death she and one of her sisters began to lead a secluded life given up to pious works of charity, which ultimately culminated in the foundation of this most useful Institute, which has done so much excellent work in England and India, that it is specially interesting to English Catholics.

Mère Marie Thérèse was of an exceedingly pious disposition, and from her youth she showed a great power for influencing others for good. Her collaborator in the foundation of the Daughters of the Cross was Canon Habets, then a young French priest, who drew up some temporary rules for the first members of the Congregation, which were afterwards approved by the Bishop of Liège, and ultimately through this prelate's influence

in 1833, the approbation of the Holy See was obtained.

The first step towards the foundation was the opening of a free day-school for girls by Mère Marie Thérèse and her sister; solicitations then came from all sides to them to open schools in other parts of the city; they were joined by two pious friends and began to live in community and to follow the Rules given them provisionally by Canon Habets, with Mère Marie Thérèse as the Superior.

From this small beginning the Congregation has since its foundation increased so, that it now has over twelve houses in Germany, several in Belgium, besides the mother-house at Liège, seven in England and in India; it has houses in Bombay, Calcutta, Belgaum, Balasore, Kurrachee, and Chyehassa.

No work is foreign to the Daughters of the Cross. They were in the Franco-Prussian War; they have orphanages, homes for the poor, and schools in India; they visit and nurse the sick poor; they are to be found in prisons and hospitals; they have houses of refuge in various places, and poor-law schools, and schools for all classes in London.

The Congregation is placed under the special protection of our Lady and St. Theresa; the Rule is based on that of St. Ignatius, several passages of which have been literally copied.¹

¹ *Life of Mère Marie Thérèse.* By a Daughter of the Cross. Burns and Oates.

The chief end and aim of the Congregation is to honour our Lord in His weak and suffering members, and to labour not only for the salvation and perfection of their own souls, but also for the salvation and perfection of the souls of their neighbours.

The interior spirit of the Daughters of the Cross, whose beautiful title in itself suggests the same, is to follow our Blessed Lady to Calvary, to remain with her at the foot of the Cross, to honour her under the title of Mother of Dolours, while they show a tender devotion to the Passion of our Lord and a perfect confidence in the protection of our Lady, Mother of Dolours.

The birthday of the Congregation chosen by their holy foundress was the feast of the Nativity of our Lady, on which day the Sisters solemnly renew their perpetual vows at the foot of the altar, before the Blessed Sacrament, holding lighted candles in their hands while pronouncing the formula.

Although their active work extends over so large a field, their life is mixed, they unite the contemplative with the active, and are called by their Rule and Constitutions to practise the interior life. The Office of our Lady is said by the Sisters.

They first came to England in 1863, and their first foundation was at Cheltenham where they remained ten years ; they then moved to St. Wilfrid's Convent in Cale Street, Chelsea, where they

now are. They have other houses at Brook Green, Totteridge, Margate, Bury, Manchester, and at Carshalton: the latter is the Provincial House, where in April, 1899, an English Novitiate was canonically erected by His Lordship the Bishop of Southwark.

The mother-house is at Liège.

The novitiate last two years; for the first year the novices wear white veils, at the end of that time they take the usual vows for a year and receive the black veil; the lay-sisters always wear white veils. The habit is black, with white wimple and binder; the veil is lined with white; a large ebony cross on a black ribbon is worn round the neck.

Mère Marie Thérèse died in 1876 at Liège, having reached her ninety-fifth year; having been forty-three years in Religion, which she did not enter till she was fifty-one. Her beautiful life has been written by one of her daughters.

The Congregation is always glad to meet with suitable subjects to help to carry on their numerous and various good works.

SISTERS OF CHARITY OF OUR LADY MOTHER OF MERCY

ACTIVE NOT ENCLOSED

Founded 1832

MOTTOES :

Ora et labore,

AND

Charity seeketh not her own

THIS Congregation was founded in Holland in 1832 by the Most Rev. Mgr. John Zwissen, Archbishop of Utrecht. The mother-house and Novitiate are at Tilburg, North Holland, but the Novitiate for English postulants can be made either there or at Pantasaph in Wales.

There are ninety-four houses subordinate to the mother-house, eighty-five of which are in Holland and Belgium; three are in England: one at Preston, one at Newnham Paddox in Warwickshire, and one at Pantasaph in North Wales, and three in America; two in the East Indies, and one in Dutch Guiana at Paramaribo. About twenty Sisters are out in Dutch Guiana, some of them heroically engaged in the noble work of tending the lepers on an island near Paramaribo; others nurse in the hospital in the town, and also in the military hospital.

In this country the principal work of the Sisters is the education and training of children ; they have schools for the poor and for the middle class, and for the upper class ; the number of children at present under their care is 49,386. But their work is not restricted to teaching, they also have large institutions for aged men and women of different classes ; hospitals for invalids, and orphanages for girls.

The novitiate lasts the canonical year and a day, after which simple vows are made, and at the end of four years from the date of entrance, perpetual vows are taken. There are no lay-sisters.

The Office of our Lady is recited by the Sisters in choir.

The habit is black, with white linen cap and wimple, and a silver cross.

SCHOOL SISTERS OF NOTRE DAME

ACTIVE NOT ENCLOSED

Founded 1833
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MOTTO:

“Do ye whatsoever He will say to you”
—

THIS is a teaching Order, and was founded by Saint Pierre Fourier, Curé of Mattaincourt in Lorraine. It was introduced from France into Bavaria in 1833 by Mgr. Wittmann, Bishop of Ratisbon, and his friend, Father Sebastian Job, confessor of Her Imperial Majesty Caroline of Austria. In order to answer the requirements of the time, it was necessary to make some alterations in the original Rule, but these were approved by His Holiness Pius IX.

According to these alterations the Sisters are now allowed to go in small numbers where Divine Providence calls them; their work is the education of the young; they have orphanages and boarding-schools, and they take charge of schools of any sort.

The Congregation is spread over Europe and America and numbers over five thousand Sisters. There is a Mother General assisted in America

by a Mother Commissaire General, and the Sisters have a Cardinal Protector in Rome.

There are at present five mother-houses, with no less than 241 filiations in Europe; while in America there are three mother-houses and 242 filiations, and each mother-house has its own training college. The Sisters belong to various nations.

Postulants have to pass at least one year's secular probation before entering the novitiate, which lasts two years.

The object of the Order is self-sanctification and the instruction and education of youth. The Congregation is placed under the special protection of our Blessed Lady, the Virgin Mother of our Lord, hence the name *de Notre Dame*. A tender filial love for her is the special spirit of the Order, and when receiving the holy habit each Sister takes her name with that of another saint. The Office of our Lady is said in all the houses.

Although not enclosed, the Sisters only go out to church and to school, or when moved from one house to another.

The habit is a black trainless robe, a belt and rosary attached to it; a large white *guimpe* and binder and a black veil lined with white; on special occasions a black mantle and over-veil are added. The lay-sisters wear a white veil, but their habit is similar to that of the choir-nuns.

In this country they have at present houses at Southend-on-Sea, and at Woolwich.

SISTERS OF THE IMMACULATE
HEART OF MARY

ACTIVE NOT ENCLOSED

Founded 1842

THIS Congregation was founded at Blew, near Vire (Calvados), France, in 1835, for the education of young girls, and for giving opportunities for making retreats to seculars, by the Countess de Saint Leonard, Mother of the Sacred Heart of Mary.

The Sisters have one house in England at Newhaven, and thirty-five convents in France.

The habit is black.



COSTUME OF RELIGIOUS OF THE ASSUMPTION.

SISTERS OF THE ASSUMPTION

ACTIVE ENCLOSED

Founded 1839

THIS is chiefly an educational Order, founded by Mgr. Affre, Archbishop of Paris, in 1839, but some Congregations, as that in Kensington Square, have added the Perpetual Adoration of the Blessed Sacrament to their active work. The Sisters follow the Rule of St. Augustine. The habit is violet; a white cross is worked on the breast of the habit; the veil is white; the girdle is violet, with violet tassels; for great ceremonies a white cloak with a purple cross on the shoulder, is added to the habit.

This Congregation has four houses in England: one in Kensington Square, one at Ramsgate, one at Sidmouth, and one at Richmond, in Yorkshire.

SISTERS OF THE INSTITUTE OF
CHARITY,

OR

SISTERS OF PROVIDENCE

ACTIVE NOT ENCLOSED

Founded 1832
—

MOTTO :

Legis plenitudo caritas
—

THE Institute of Charity, commonly called the Sisters of Providence, was founded by the Abate Rosmini, in 1832. He authorized the Abbé Lowenbrück to undertake the direction of some pious country girls, who eventually formed the nucleus of the Institute. Their first regularly organized central house was at Domodossola, in the diocese of Novara, in Italy, and was later on transferred to Borgomonero, in the same diocese.

In 1843, Father Rosmini sent a small colony of these Sisters to England, at the request of Lady Mary Arundell, to undertake the teaching of elementary schools, and they were the first among the Religious Orders to engage in that work in this country. In 1844, they opened a school for girls in some outbuildings at Lady Arundell's residence.

The Rule of the Sisters of Providence was written by Father Rosmini, and it states that the one end of the Institute is the sanctification of the members. They are not, however, an enclosed Order, consequently any work of charity compatible with their end may become for them a means of attaining this object when Divine Providence calls upon them to undertake it.

Their motto contains the essence of their spirit, *Legis plenitudo caritas*—charity towards God and towards their neighbour under the direction of obedience.

Though the Sisters are chiefly engaged in educating girls in high-class and elementary schools, as well as in their boarding-schools; some of the members are devoted to other works of charity, such as the visitation of the sick and poor, giving religious instruction, and providing useful employment and recreation for girls in evening classes.

The central house of the Institute in England is at Loughborough; branch houses are established in London, Rugby, Cardiff, Whitwick, and Bexhill.

THE LITTLE SISTERS OF THE POOR

ACTIVE NOT ENCLOSED

Founded 1839

THE Little Sisters of the Poor were founded in Brittany, in 1839, by some charitable workwomen with the co-operation of the Abbé Lepailleur; they came to England in 1861, with the help of the Abbé Lelièvre, but few were able to speak English, and the religious habit was not authorized. Cardinal Wiseman and the future Cardinal Manning interested themselves in the work, and they now have three flourishing homes in London, in two of which 240 old people are comfortably housed. They have as many as nineteen homes in England alone, besides many others in English-speaking countries, to say nothing of their continental houses; they also have many English members of their Congregation. They receive old people of either sex and any religion, provided they are without other means; sixty is the youngest age at which they are received, but once adopted, then they are free to remain for the rest of their lives.

The Little Sisters of the Poor are consecrated by vow to the service of poor, aged, infirm people ;



COSTUME OF LITTLE SISTERS OF THE POOR.

they unite the life of hospitality to the religious life, and are a Congregation of Nuns-Hospitallers. There are no lay-sisters in this Order ; the nuns do the work of the house themselves, they do the cooking, they nurse the sick, and they tend the infirm.

It is their great endeavour to cultivate "a family spirit," to which end the Superioress is called "Good Mother," the other nuns the "Little Sisters," and the old people "the Good Old People."

Two by two in all countries, the Little Sisters of the Poor may be seen collecting alms in money or in kind from all sorts and conditions of men, from the working man, who gives his penny a week regularly, to the millionaire.

The Little Sisters have a great devotion to St. Joseph, there is a statue of him in every department of their homes ; whenever they are in need they have recourse to him. Many and many are the instances the Little Sisters can give of St. Joseph's answers to their prayers ; the world may smile at their simplicity, but the Little Sisters know that he never fails them.

The religious duties of these nuns are performed after their old people are in bed and long before they are up in the morning. The Superior of each house is helped by an assistant-sister ; the "Good Mother" is under the direction of the mother-house, which governs the whole Congregation.

Formerly there was only one Novitiate, at the Tour St. Joseph, in France, but there are now novitiate-houses in Italy, Spain, Belgium, and the United States. Postulants, however, may pass their time of probation with the "old people" in any one of the Homes of the Congregation.

Subjects may be of any nationality, nations and languages mix in the Novitiates, and the Little Sisters of the Poor may come from any class of society; the signs of vocation are piety, the love of God and of His poor. The novitiate lasts about two years, at the close of which the usual vows are taken, to which is added the vow of hospitality, in the exercise of which all their strength, self-sacrifice, affection, and intelligence are offered up.

Among the Little Sisters are found the daughters of some of the best old French families, while they recognize as their first spiritual mother the humble and homely Jeanne Jugan, who in her youth was awarded the Monthyon prize of virtue of 3,000 francs, which sum she devoted to the poor; she may be regarded as the foundress; she seems to have had a genius for begging, and lived to see the Congregation flourishing and showing signs of promise for the future, which have been amply fulfilled.

They have eighteen houses in England: Notting Hill, Stoke Newington, Lambeth, Brighton, Birkenhead, Manchester (2), Hartley, Liver-

pool (2), Preston, Leeds, Sheffield, Newcastle-on-Tyne, Carlisle, Sunderland, Bristol, Cobridge, and Harborne. St. Heliers, Jersey (1). In Scotland: at Edinburgh, Glasgow, Lochee, and Greenock.

BON SECOURS DE TROYES

ACTIVE NOT ENCLOSED

Founded 1840
—

MOTTO :

Salus Infirmorum, ora pro nobis
—

THE Congregation of the Bon Secours de Troyes was founded at Arcis-sur-Aube, in 1840, by Père Millet, Canon of the Cathedral of Troyes. The mother-house was moved to Troyes in 1843, and to distinguish themselves from other Institutes of Bon Secours, the Sisters added the name of this place to their Congregation, which was henceforth known as the Bon Secours de Troyes.

The object of the Order is unique. It is to nurse the sick in their own homes, whether rich or poor, Catholic, or of any other creed. They make no fixed charge for their services when nursing those who can afford to pay, though they have no other means of subsistence, and are not allowed to beg, but they take whatever is offered them.

The spirit of the Order is one of simplicity and charity, and the nuns make it their first duty to attend to the needs and comforts of their patients. They do not insist on going to Mass even on a day

of obligation if their absence would do harm to the patient, but understand that "to leave God for God" is sometimes the higher duty.

Wherever they are, they say daily the Little Office of our Lady. To Mary is due the inspiration of the beautiful work of this Order, to her they have a special devotion.

In 1863, the Congregation obtained through the assistance of the Abbé, Canon Millet, whose life was consecrated to the establishment and development of the work, the approbation of the Sacred Congregation of Bishops and Regulars, but not till after many difficulties had been overcome. Since thence, the Constitutions have received the final approbation of the Holy See.

The habit is black, with a small black cape, a black veil, and white *guimpe*. A crucifix, suspended by a purple ribbon, is worn round the neck.

The novitiate lasts three years, and is passed at the mother-house. The vows are renewed annually for five years, then made for five years, and finally perpetual vows are taken.

The Congregation now has 120 houses in various parts of the world. There are three convents in England: one at Haverstock Hill, one at Salford, and one at Liverpool. The Liverpool house was founded by an English family who had been nursed by one of the nuns in Rome, where they have a convent.

They are in need of subjects in all their houses.

Most of the Sisters are French, but they have members of all nationalities, and all have to learn English before they come to this country.

The principal feasts of the Order are the feasts of Our Lady Help of Christians and Our Lady of Seven Dolours, who is the Patron Saint of the Order.

AUGUSTINIANS

ACTIVE NOT ENCLOSED

Founded 1821

THIS Congregation has for its object the care of patients suffering from mental maladies. It was founded for this purpose by the Very Rev. Canon Maes, at Bruges, in 1841.

The Rule is that of St. Augustine, with Constitutions to suit the special needs of the Congregation.

There is only one house in England, that at Burgess Hill, which is a filiation from Bruges, and was founded in 1870 at the request of Cardinal Wiseman and other leading Catholics.

This Institution, known as St. George's Retreat, stands on an estate of 250 acres, and has accommodation for 75 patients of both sexes. The nuns devote their lives to the care of the patients, after undergoing many years' training in the management of the mentally afflicted in some of the asylums established by their holy founder in Belgium.

Each establishment has a chaplain, and is presided over by a Mother Superior, and has a resident doctor, and is visited regularly by a qualified physician. Every care is taken of the

patients by the nuns, and all that can be done to comfort and amuse them is done, and although the Institutions of this Order were intended for Catholics, all denominations are admitted.

There is a beautiful chapel at St. George's Retreat, in one transept of which the Catholics of the neighbourhood can hear Mass without seeing the patients, or being seen by them.

NOTRE DAME DE SION

ACTIVE NOT ENCLOSED

Founded 1843

In Sion firmata sum

THE Congregation of Notre Dame de Sion has for its special object to pray and work for the conversion of the Jews, though actively employed in the education of the youth of all creeds. This Congregation has spread so rapidly and in such a wonderful way that perhaps a brief account of its origin, which was the miraculous conversion of one of its founders, Père Marie Alphonse Ratisbonne, may be found interesting.

The story of this conversion is so well known that we need only remind our readers that Ratisbonne was a rich young Jew, hating Catholicism with a bitter hatred, who, finding himself much against his own inclination in Rome, and in the company of a friend of his elder brother, already a convert and a priest, he went one day with this friend, Baron de Bussièrès, a zealous Catholic, into the Church of St. Andrea delle Fratte.

The baron went into the sacristy, leaving his

friend in the church. He was gone about twenty minutes, and on his return, to his amazement, found him whom he left a scoffing Jew on his knees in an ecstasy, in one of the side chapels, and on being roused Alphonse Ratisbonne exclaimed with tears, "I have seen her, I have seen her."

He then explained that our Lady had appeared to him, "clothed with splendour and full of majesty and sweetness." He implored the baron to take him at once to a priest, and the next day all Rome rang with the news of the wonderful conversion of this rich young Jew. This was in 1842.

He had always taken an interest in the welfare of his own race, and had been generous in promoting the education of the Jewish youth, but on his conversion he joined his brother, Père Theodore Ratisbonne, and they decided to devote their lives to the conversion of their brethren, and to the education of the children of all religions.

Some Jewish orphans who were confided to Père Theodore Ratisbonne formed the nucleus of the future work of the Congregation of Notre Dame de Sion. These children were at first confided to the Sisters of Charity of St. Vincent de Paul, but as their numbers increased it became necessary to look round for some who would be mothers to these little ones and instruct them in the faith.

The next step was a few French ladies offered themselves to Père Theodore, then attached to the Church of Notre Dame des Victoires in Paris. A house was taken in 1843. In two years' time the house was not large enough to hold the budding community. A larger one was taken, and the new family placed themselves under the patronage of Notre Dame de Sion. From that time the Congregation may be said to be established, but it was not without many trials and troubles that they reached their present state of prosperity; rather those very troubles were a sign that God had blessed their work.

The Congregation of Notre Dame de Sion now has convents in Europe, Asia, Africa, America, and Australia, with large schools attached. Postulants come to them from all parts of the globe, so that in the mother-house at Paris, where the novitiate is passed, a great variety of languages may be heard.

The most interesting of all their houses is the large Convent of Ecce Homo, in Jerusalem, on the road to Calvary. Here where the Jews crucified our Lord eighteen hundred years ago, their descendants are now being educated in the Christian faith.

The Congregation also has an orphanage in the mountains of Judea, near the spot where our Lady visited St. Elizabeth; but our space does not allow us to do more than glance at their work and progress, which is advancing rapidly.

Humility, simplicity, and charity are the leading characteristics of the spirit which animates the Nuns of Notre Dame de Sion, and a great zeal for the salvation of souls, particularly of the children of Israel.

They recite the Office of our Lady in choir, and every day at Mass, the moment after the Elevation, they sing three times the words, *Pater dimitte illis, non enim sciunt quid faciunt*, for the conversion of the Jews. This is done in all their convents, and no one who has heard it sung to a plaintive dirge-like tune can fail to have been touched by this sweet and solemn custom of the Nuns of Notre Dame de Sion.

The motto of the Congregation is, *In Sion firmata sum*, words which are written in all their chapels.

There are choir-nuns and lay-sisters; both wear black habits, capes, and veils, but the shape of the choir-nun's habit is rather different from that of the lay-sister's. It is a remarkably graceful dress, and the wimple of fine linen is a pretty shape.

The novitiate lasts two years, after which temporary vows are made, and not until after twelve years is the final profession with life-long but simple vows made. The nuns are all under a Superior General, and there is also a Society of priests of Notre Dame de Sion, whose work is for the same object. As it is a missionary Institute,

the nuns are liable to be sent to foreign countries.

They have three houses in England, at Bayswater, Holloway, and Worthing, at all of which ladies are received as boarders, and schools are attached.

SISTERS OF THE POOR CHILD JESUS

ACTIVE NOT ENCLOSED

Founded 1844
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MOTTO :

Jesus, Mary, Joseph
—

THIS Congregation has for its special object the care and education of poor children, and was founded in Aix-la-Chapelle by some charitable ladies who were moved with pity at the sight of the numerous destitute children living in the streets of that city. In the year 1837 these ladies began their pious work by opening an industrial school in a building that had formerly been a Dominican convent.

A few years later, encouraged by Bishop Laurent of Luxembourg, some of these workers resolved to live in community in order to attend better to the needs of the poor children. In 1844 the four first members of the Congregation consecrated themselves to God by taking the three vows privately, and one of their number Miss Fey, in Religion Mother Clare, was chosen as Superior. She died in 1894.

In 1847 they received the Royal consent, and in the following year that of the Archbishop of Cologne, to found a new Congregation, and on October 18th, 1848, they received the religious habit in the church of a convent in Aix-la-Chapelle, which had previously belonged to the Celestines and of which they had now acquired possession. They then took the name of the Sisters of the Poor Child Jesus.

The six first Sisters were professed in 1850; of these six, two only are living, one of whom is the Superioress of the English house at Southam. Many others joined the new Congregation and by degrees other houses were founded, and in 1872 there were twenty-seven houses with 655 Sisters of the Poor Child Jesus. Then the Kulturkampf abolished the houses in Prussia, of which there were twenty-three, but permitted one for old and infirm Sisters at Burtscheid to remain.

The abolition of the Prussian houses greatly assisted the spread of the Order into other countries, and at the present time (1899) there are thirty houses with over 1,400 Sisters. After a time the Sisters were allowed to go back to Prussia, and they re-opened some of the old houses and founded some new ones; there are now twelve houses in Prussia, five in Holland, two in Bavaria, three in Austria, three in Luxemburg, three in Belgium, one in France, and one in England.

In addition to their original object the Sisters undertake the preparation of elder girls for obtaining certificates as teachers; they also have boarding-schools for better classes, but it is a prescribed rule that the number of poor children in their schools must always exceed that of the upper classes, if not in each individual house, at least on the whole.

The Sisters also occupy themselves with the making of church vestments; the community at Southam make the same beautiful church-embroidery as that for which the continental houses and the mother-house are so renowned.

In 1888 the Congregation was approved by the Holy See, and at the same time solemnly consecrated to the Sacred Heart of Jesus.

The interior spirit is to make it a special duty to honour the mysteries of the Holy Childhood, and also to imitate those virtues which our Lord placed before us during His Sacred Infancy, and during His Hidden Life at Nazareth. On this account Christmas is the principal feast of the Congregation, and is kept with solemnity and three days' Exposition of the Blessed Sacrament. The 25th day of each month is also a day of special devotion in honour of the Nativity of our Lord.

The first patron saint of the Congregation is St. Joseph, the father of the Holy Family. As second patron the Sisters have chosen St. Dominic, because they originally began their

work at Aix-la-Chapelle, in a convent of his Order.

The habit is black, and the veil is also black; the scapular, rosary-beads and girdle are all white in honour of St. Dominic, and on solemn occasions a white mantle is worn over the habit; a brass medal is suspended round the throat by a fine cord.

The government is under a Mother General.

The mother-house since the Kulturkampf is at Simpelveld, in Holland, where the Novitiate is; there is another novitiate-house in Vienna for the Austrian province.

In the English house at Southam, Rugby, the Sisters have an orphanage for girls and a boarding-school, and the Catholic children of the town, both boys and girls, are taught by the community, which now numbers thirty-eight.

POOR SISTERS OF NAZARETH¹

ACTIVE NOT ENCLOSED

Founded 1851
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MOTTO :

Self-Sacrifice
—

THE Poor Sisters of Nazareth with their long black cloaks and veils edged with pale blue over their black habits, their white binders and wimples, and the crucifix round their necks are now familiar figures in London and other cities, as they go their rounds, two by two walking, or in a collecting-van, making the Quest; that is, collecting alms and broken food from large establishments to feed all the children, the old, and the infirm who are dependent on them.

This beautiful Order, and the noble work they do is indeed beautiful, was founded by Victoire Larmenier (Reverend Mother St. Basil), but it takes its Rule from St. Augustine. Simplicity is

¹ Part of this account, and also of that on the Little Sisters of the Poor, appeared in *St. Peter's Magazine* in an article on "Convent Life," by Darley Dale.

the note of these nuns. There are no lay-sisters in the Order. They devote their lives to prayer and to caring for the orphans, the homeless, aged men and women, and the incurable children, who find a happy home in Nazareth House as these convents are always designated.

The Sisters take in Protestants or Catholics alike, though it is an institution more known among the Catholic poor, so their numbers predominate. The adult Protestants attend their own churches and chapels, but children over twelve or fourteen are not kept unless they are Catholics, or by the consent of their parents about to become so.

The children and the old people are kept quite apart, so that the merriment of the little ones should not disturb their elders, many of whom are infirm, or blind, or crippled with rheumatism. The nuns do their best to relieve the monotony of the lives of the "old ladies," as they are always called, as many are of the better class, by finding occupation and amusement for them; patchwork is a great feature in Nazareth House, it is made from all the odds and ends the Sisters collect.

Scrupulous care is taken in the preparation of the food for those in the house, and for the numbers who come every morning for bread, food, and clothing.

The Sisters themselves lead a severe life of very hard work; a large proportion of their

time is given to prayer; they rise at five, summer and winter, from their straw-mattresses, and the amount of work they contrive to get through in the day is wonderful; one of their Rules is to take it by turns to fulfil all the different offices.

Dependent as they are on the alms they collect for external help, a dowry, though sometimes dispensed with, is almost essential for the Poor Sisters of Nazareth, who ask nothing for themselves, but depend on their own resources. The novices, as in all Orders, have no communication with the nuns while in the Novitiate; this period is devoted to their spiritual training, but they take part in the tending of the sick or in the other active works of charity while it lasts.

Every night one Sister is on duty watching the different wards, but this does not excuse her from her usual work the next day; each nun in turn performs this vigil. Next to simplicity, cheerfulness may be said to characterize the Poor Sisters of Nazareth, and the reflection of their sunny smiles lights up the faces of their charges, for whom the spring and winter of life is made bright and beautiful by their kind and loving benefactresses, who are always glad to show visitors interested in the work over Nazareth House either at Hammersmith or elsewhere.

Besides eleven houses in England they have five in South Africa, one in Australia, two in

Ireland, two in Scotland, and one in Wales. The English houses are at Southsea, Southend, Cheltenham, Nottingham, Northampton, Middlesbrough, Oxford, Bexhill, Isleworth, Great Crosby, and Lancaster. They also have charge of St. Veronica's Retreat for Inebriates at Chiswick.

SISTERS OF THE SACRED HEART OF MARY

ACTIVE NOT ENCLOSED

Founded 1848

MOTTO :

Spes salus consolatio nostra

THE work of these Sisters is mainly educational ; they were founded by Père Gailhac and Madame Cure at Béziers, Montpellier, in 1848. The founder was a pious and zealous priest in Béziers, and the foundress a rich widow.

The Congregation undertakes the management of all kinds of schools for all classes of society ; besides boarding and day-schools, poor-schools and night-schools, the Sisters also have industrial schools and orphanages.

The Rule is that of St. Augustine.

At first the vows are taken for five years, and then for life. The habit of the choir-sisters is blue serge with *guimpe* of white linen and a long black veil ; they wear a silver cross and heart suspended round the neck. The habit of the lay-sisters is black with a black veil.

This Congregation has houses in France, the British Isles, and Portugal.

INSTITUTE OF PERPETUAL
ADORATION

MIXED NOT ENCLOSED

Founded about 1856

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MOTTO :

Violatæ Caritatis Reparatio

—

THE Religious Institute of the Ladies of Perpetual Adoration and of Work for Poor Churches does an excellent work and deserves to be better known than it is.

Belgium has been the cradle of many Religious Orders, and it was by a Belgian lady, Mdle. Anna de Meeûs, that this Institute was founded about fifty years ago, with the assistance of a Belgian priest, Father Jean Baptiste Boone, S.J., and was finally approved by the Holy See in 1872.

The Institute now has convents in Holland and Belgium, Bavaria, Sicily, Rome, England, and the United States; there is only one house in England at present, which is at Balham, London, S.W.; the Novitiate is at Watermael, near Brussels.

The life of the Religious of this beautiful institution is divided between perpetual adoration

of the Blessed Sacrament which is its primary object, and in working for poor churches, with the special purpose of supplying poor missions in all countries with vestments, altar-linen, banners, and all the necessities of Divine worship. Besides this, the nuns have orphanages where the children are brought up with a special devotion to the Blessed Sacrament; they visit the sick poor to prepare them for the last sacraments; they give retreats for ladies and working girls, and they prepare children for their First Communion.

Their churches and chapels are always open to the public, and the Blessed Sacrament is exposed all day when there are sufficient nuns to allow at least one to watch before the altar. In all their convents on certain nights the adoration is kept up all night; this varies in frequency according to circumstances.

Every morning the community spend two hours before the altar, and during the day, in addition to the usual exercises of prayer, reading, and meditation, each Religious spends an hour before the tabernacle, and assists at Benediction, which is daily. The arrangements for the night watching vary according to the numbers in the different houses; the nuns also make frequent short visits during the day to the Blessed Sacrament.

Great attention is paid to church-music in all their chapels, and in them good liturgical singing is aimed at, and very often attained.

They have an hour and a half of recreation during the day, and the remainder of their time is spent in some of the active work we have mentioned, in church-embroidery, and other needle-work for poor missions; thus besides being worshippers, they are also missionaries of the Blessed Sacrament, and combine the active and contemplative lives, sitting with Mary at our Lord's feet, and when not there, occupied like Martha in caring for Him.

In countries where public processions of the Most Holy Sacrament are allowed, one of the works of these Ladies of Perpetual Adoration is to decorate the route of the procession. As much of their work takes them out of doors, they do not wear any distinctly religious habit, but simply dress in mourning made in the plainest fashion; in the house the choir-sisters wear a black crape cap, the lay-sisters a cap of white muslin; when they go to chapel the novices put on a white veil, and the professed a black one over the cap.

They desire to pass unseen when going about on their works of charity, and in imitation of the hidden life of our Lord in the Holy Eucharist, they adopted this simple costume. Their Rule is that of St. Ignatius adapted to their particular requirements. A good education is required as one condition for admittance into the Institute, and as so much of their work is instructing others in the Faith each nun spends three-quarters of an hour daily in the study of Christian doctrine.

The novitiate lasts two years, after which the nuns take the three usual simple and perpetual vows and consecrate themselves in a special manner to the worship and glory of the Blessed Sacrament. The Holy Father has shown special favour to this Institute; he has called the Sisters to Rome, and has enriched the Association of lay-helpers, which is quite distinct from the Institute, with many Indulgences and has, moreover, given them a Cardinal of the Sacred College as their Protector.

The foundress and Mother General of the Institute is still living, and has had the great happiness of seeing the extension of the Institute into several countries already, and of knowing that thousands of poor missions and churches in all parts of the world have been enriched by the labours of her spiritual daughters.

Their orphanages support themselves by plain sewing, and church-embroidery; but each nun must bring a certain dowry with her, to contribute to the support of the community, which has no other means of subsistence.

POOR HANDMAIDS OF JESUS CHRIST

ACTIVE NOT ENCLOSED

Founded 1851

MOTTO :

Behold the Handmaid of the Lord, be it done according
to His Word

THE Congregation of the Poor Handmaids of Jesus Christ was founded by a Catherine Caspar, the daughter of poor but pious parents, rich in faith, if not in worldly goods. The reverend foundress began her work with four companions in a small cottage in her native village of Dernbach (Nassau, Germany), in 1851, whence it advanced and spread rapidly over Germany, Austria, Holland, America, and this country. It at present numbers over two thousand members, and two hundred religious houses. The outward works of charity to which the Religious of this Congregation devote themselves is nursing the sick in hospitals and private houses, and educating the young. The interior spirit of the Poor Handmaids is to minister to their Divine Spouse by relieving the suffering, and instructing His

children in humble imitation of the virtues of His Blessed Mother.

The novitiate, including the postulancy, lasts two years, and as a rule there are many novices. The Little Office of our Lady is said daily by the Sisters.

The only difference between choir and lay-sisters in this Congregation is in their work ; in all other respects they are alike.

The dress is very simple ; the habit is of black, with a long, knotted rope girdle, one end reaching to the hem of the habit, a white *guimpe* and binder, and a short black veil fastened close under the chin, almost hiding the linen wimple. A crucifix hangs from the girdle on the left side.

The Poor Handmaids have one house at Hendon, with a boarding-school ; one at White-chapel, connected with the German mission ; and one at Walthamstow.

SISTERS OF THE MOST HOLY CROSS AND PASSION

ACTIVE NOT ENCLOSED

Founded 1851

MOTTO:

Jesu Christi Passio

THE Congregation of the Sisters of the Most Holy Cross and Passion of our Lord Jesus Christ was founded at Manchester mainly for educational purposes, but by their Rule the Sisters also undertake to visit the sick and help them, and with the advice and under the direction of the parish priest, they search out and visit women and girls who are negligent in their religious duties.

One of their principal works is to found Homes for factory women and girls in large manufacturing towns and districts; the Sisters receive into these homes, at a moderate expense, young women who would otherwise often be exposed to great danger. The girls here enjoy spiritual privileges, and the advantage of being instructed in domestic service to fit them for their duties in after-life as wives and mothers.

The Congregation has been approved by the Holy See: it was founded on the Rule of St. Paul of the Cross, founder of the Passionist Fathers, but with some modifications. The founders were Father Gaudentius and Father Ignatius Spencer, Passionists, and Mother Mary Joseph Prout, the first Mother General. The Sisters say the Office of the Blessed Virgin Mary in Latin instead of the Divine Office said by the Fathers, and they do not rise at midnight for Matins, as the Fathers do. The interior spirit of the Order is the imitation of our Lord in His most Sacred Passion, meekness, humility, and self-abnegation; the prayer of the Religious is for the conversion of England.

The novitiate lasts two years, after a postulancy of six months.

There are no lay-sisters; the habit of the choir-sisters is of black woollen material, with a cape of the same reaching to the elbows; on the breast is worn the Passionist badge, a heart on a black ground with white letters in which the motto "JESU X^{TI} PASSIO," is worked, and the three nails are represented under the words. A black veil is worn over a white muslin cap with a crimped border. Out of doors the Sisters wear a black cloth mantle and a long black veil; and for travelling they wear a black straw bonnet with a black crape veil.

The mother-house and general novitiate are at Deane, Bolton; and the Congregation also has

houses at Sutton, Manchester, Middleton, Darwen, Warrington, Kitcullen, Bradford, Dewsbury, Batley Carr, Huddersfield, Halifax, Leeds, Scotland, London, Ilkley. A new house has recently been opened in Belfast under the patronage of St. Paul of the Cross.

The Congregation is governed by a Superior General, with Mothers Provincial in the provinces, and a Local Superior in each convent.

INSTITUTE OF MARIE RÉPARATRICE

MIXED ENCLOSED

Founded 1854

MOTTO :

I have come to cast fire on earth, and what will I
but that it be kindled

AMONG the more modern foundations, there is none more beautiful than that of Marie Réparatrice; all Catholic visitors to Rome know the chapel of the Religious of this Institute, or as they are often familiarly called, "the Blue Nuns," in Via dei Lucchesi, where there is Benediction daily at four o'clock, and the nuns in their beautiful pale blue and white habits and veils are seen through the iron grating by those who can get near it.

The Society, or Institute of Marie Réparatrice, is not an Order in the strict sense of the term, but a *Society*; it was founded by a Belgian lady, *née* Emily d'Oultremont, who afterwards became the Baroness d'Hooghvorst, and was known in Religion as Mother Mary of Jesus.

She was related to Pio Nono, the Pope of the

Immaculate Conception, and the day that doctrine was declared, the 8th of December, 1854, was also the birthday of the Institute of Marie Réparatrice, though it was not till nearly ten years later that Pius IX. granted a laudatory brief to the Society, and not till 1883 that Leo XIII. finally approved and sanctioned the Constitutions.

The Count and Countess d'Oultremont, the parents of the future foundress of the Society of Marie Réparatrice, were very rich, and also very pious and charitable; and Emily, who was born at one of her father's castles, in the province of Liége, in 1818, showed signs of piety from her earliest childhood. She was very delicate, and her life was a life of suffering with little intermission, from her cradle to her grave.

She had a great attraction to the religious life, but her family would not consent to her going into a convent, and out of obedience to her parents, she married Baron von Hooghvorst, at the age of nineteen.

They had four children, two sons and two daughters. Both the latter became nuns of Marie Réparatrice, to the great joy of their mother, who was left a widow in 1846. For eight years after her husband's death, the Baroness gave herself up to the care and education of her children, and not till the end of 1854 did she leave Belgium and set out for Paris to found the Association of Reparation in union with Mary, which she had so long desired to establish.

We have not space here to follow all the workings of grace in her heart, which led to this resolution; suffice it to say, her whole life had been in a measure a preparation for it; and as she had always had a great love and veneration for St. Ignatius, it was natural that she should choose his Rule for the Society of Marie Réparatrice.

Three great devotions had always inspired the future foundress, and these three great devotions are the spirit which animates the Society of Marie Réparatrice; these are: devotion to the Blessed Sacrament, devotion to the Sacred Heart, two devotions so nearly allied to each other that they might be called twins, and devotion to Mary.

The object for which the saintly foundress founded her Society, was for the glory of God and reparation; the reparation is two-fold—reparation to our Lord for the outrages offered to Him in the Blessed Sacrament, and reparation for the evil done to souls by sin.

The nuns make reparation *for* souls by adoration of the Blessed Sacrament daily exposed on all their altars, by chanting the Office of the Sacred Heart, and by penance and mortification. They make reparation *in* souls by works of charity, particularly by having general retreats and giving private retreats in their convents for all classes of society, by preparing children and adults for the sacraments, by holding night schools, opening dispensaries and houses for governesses and

servants who are out of place, and by other works suited to the locality of each convent.

“ To make reparation through Mary is the end, object, spirit, and reason for the existence of the Society ;” this is the distinctive and special note of the Institute, *reparation through Mary* ; and for this reason it is called the Institute of Marie Réparatrice. Each nun aims at imitating Mary by watching before the tabernacle, as she would do on earth ; by seeking others to love and serve our Lord as Mary did.

For this reason, each nun, choir and lay, takes the name of Mary as well as that of a Patron Saint, and after her profession is called Mother Mary of St. Ignatius, or Mother Mary of St. Catherine, as the case may be.

Besides the choir-nuns, whose duty and privilege it is to adore and watch before the Blessed Sacrament, to say the Office, and to superintend and perform the various works of charity, which the Society takes up, there are the coadjutrix Sisters, who do the manual work of the houses, and can, like the Mothers, be sent on foreign missions by their Superiors, for the Society has convents in Italy, France, Belgium, Spain, Germany, Mauritius, Mexico, Africa, and Jerusalem, as well as in Great Britain and Ireland ; the mother-house is in Rome.

The novitiate lasts two years, but is preceded by a postulancy of some months, and for the first five years after profession the vows are renewed

every six months; at the end of this five years the vows are pronounced in a more solemn manner for the last time, and then the nun receives a crown of thorns, which is worn on this occasion only, and a ring composed of gold, silver, and iron. On the gold the word Jesus is engraved; on the silver the word Mary, on the iron the word *ancilla*; the motto being *Ancilla Jesu et Mariæ*.

The habit is of white serge, with a pale blue girdle and blue scapular and veil; in choir each nun wears a long court train or cloak of white serge, with a pale blue border and a white choir-veil.

It is perhaps the most beautiful religious dress in the Church, though it is very simple; it is of wool; the nuns also wear on their breasts a bronze heart gilt, with a text engraved on both sides in Latin; on one side is a verse from St. Luke's Gospel, which the foundress wished to be the motto of the Institute; it is the forty-ninth verse of the twelfth chapter: "I have come to cast fire on earth, and what will I but that it be kindled;" the verse on the reverse is taken from the Canticles.

The idea of the foundress was that our Lord, on the throne of Exposition, is giving audience like a king, and that as earthly sovereigns require a certain dress and etiquette on such occasions, so she desired that the King of kings should likewise have special marks of external respect

shown Him by her daughters, whose lives are devoted to His worship.

The coadjutrix-sisters wear a plainer dress to facilitate their work; their habit is black, with a blue girdle and scapular, and a white veil.

The nuns are enclosed and never go out except when called by a Superior from one convent to another; and the choir of their church or chapel must always be enclosed with a *grille*, and can only be opened to take away the body of a nun after death, and for the Bishop of the diocese. The nuns can be visited in the convent parlours without a *grille*.

The principal work which these nuns undertake is holding retreats; the houses in which these retreats are given and in which the retreatants stay for the time are always distinct from that in which the nuns live, but as close to it as possible. This and the other active works to which they devote themselves make European cities the most convenient and suitable places for their convents; but believing, as they do, that reparation is necessary everywhere, and especially in heathen countries, the Nuns of Marie Réparatrice have convents in all parts of the world, where they are employed in the missions.

Missionary work is quite in accordance with the spirit of the Institute, in imitation of our Lady, who accompanied her Son in His exile into Egypt, and as tradition tells us, accompanied St. John to Ephesus.

The Society is governed by a Superior General, a Provincial Superior of the province in which the convent is situated, and a local Superior for each house.

The first convent of Marie Réparatrice in this country was opened in London, in 1863, in the Marylebone Road; and is now moved to Tower House, Chiswick. The Society made very rapid progress; and since its birth, in 1854, has convents in all the different countries mentioned above.

MARIE AUXILIATRICE

ACTIVE UNENCLOSED

Founded 1854

MOTTO :

Ecce ancilla Domini

THE Society of Marie Auxiliatrice was founded in 1854 by Sophie de Soubirau, at Castelnaudary, in the diocese of Carcassonne, in the department of Aude, in France.

Its object is to help souls in all classes of society, but principally the poorer, by completing or renewing their religious education.

The Congregation has been approved by the Holy See. It is governed by a Generalate, but is also under the direction of the Bishop in whose diocese the convent may be situated.

The interior spirit of the Society aims at combining the active with the contemplative life, giving a large part to the contemplative, as the Perpetual Adoration, which is established in all their houses, demands.

The active work done by the Sisters of Marie Auxiliatrice is of three-fold character, consisting,

in the first place, of teaching the Catechism and Christian doctrine, and of providing retreats for seculars. In the second place, the Sisters receive, temporarily lodge, and board young girls who are found in large towns at a distance from their families, and place them in respectable workshops, gathering them together on Sundays, thus providing temporary homes for them, and preserving them from the temptations incident to their condition. In the third place, the Sisters provide by different means for the wants of the sick. They have the direction of special hospitals for consumptive girls. They have established societies of mutual help in time of sickness, and when out of work they distribute remedies gratuitously, but they make a rule of attending sick girls in their convents, not in their own homes.

The novitiate lasts two years, and is made in France, at Champrosay, in the diocese of Versailles.

The vows are made at first for two periods of five years each, and after that for life.

There are choir-sisters and lay-sisters. The choir-sisters say the Little Office of the Blessed Virgin daily in choir.

The habit of the choir-sisters is black, and the scapular is made of the same material, which is of somewhat coarse texture. The *guimpe* is of unstarched white linen, which surrounds the face, and is cut square on the breast. A veil of black

merino is worn over it. A rosary of large black beads is attached to the belt, and a crucifix of ebony and brass is worn on the breast below the *guimpe*. In choir, the Sisters add a long veil of thin black material, which reaches to the hem of the habit.

The lay-sisters wear a small black handkerchief, and a black apron instead of a scapular, and a fichu of white calico instead of the *guimpe*. They also wear a white cap trimmed with one plain row of jaconet muslin, and a black merino veil over it. They wear a similar crucifix, ring, and rosary to those worn by the choir-sisters. The Society has eight convents in France, one in Italy, at Naples, and one in London, to which is attached a home for working girls, in Bow Road, which is known as St. Mary's Home for working girls.

HELPERS OF THE HOLY SOULS

ACTIVE NOT ENCLOSED

Founded 1856—
MOTTO :Pray, suffer, work
—

THE pious foundress of the Auxiliatrices du Purgatoire, Eugénie Suret, in Religion Mère Marie de la Providence, was born at Lille, in France, in 1825, of rich parents.¹ The idea of Purgatory is said to have haunted her from her earliest childhood, and her devotion to the Holy Souls was remarkable, even in those early days.

Her vocation to the religious life was not made manifest until 1854, and the following year she consulted the saint-like Curé d'Ars, the Venerable Père Vianney, about undertaking the foundation of an Order devoted to the Souls in Purgatory. Père Vianney approved of the idea, and gave her so much encouragement and help that the Congregation love to look upon him as their Father and founder.

¹ *Life of Mère Marie de la Providence.* By Lady Georgiana Fullerton. Burns and Oates.

Mère Marie de la Providence, and three pious ladies who joined her, took up their abode in the Rue de la Barouillère, Paris, in the house which is still the mother-house of the Congregation, in 1856. They had many difficulties, among others, poverty to contend with in their early days, but suffering is the strength and the interior spirit of the Order. They offer all their prayers and works, and, above all, their sufferings for the Holy Souls. The fact that their foundress was called to bear the most terrible physical suffering to which our flesh is heir, for she died of cancer, would seem to show that our Lord had set with His own hand His seal of approval on this beautiful Order, to which it is to be desired more souls "fit to suffer" may be called.

The Sisters do not only suffer and pray for the Holy Souls: preparation for death and after death for burial are part of their work. They visit also among the poor, particularly those poor of Paris who would refuse to admit a priest, or a nun, if they knew her to be a nun, inside their doors. The Sisters nurse, and tend, and relieve the bodily wants of these poor people, and labour for their salvation, and often succeed in bringing them to the sacraments.

They have not, strictly speaking, a religious habit, but they wear a black dress and cape, with a black fluted cap and a silver crucifix, on which their motto is engraved, and, out-of-doors, they add a long black cloak and a veil.

The Archbishop of Paris, Mgr. Sibour, who was assassinated in 1857, warmly approved of the new community in his diocese, and his death was a great blow to them. It was not until 1878, seven years after the death of the foundress, that the Congregation of the Helpers of the Holy Souls received the approval of the Holy See.

There are now numerous houses of the Order in France: at Paris, Montmartre, Cannes, Lourdes, Versailles, Orleans, Tourcoing, and Rheims. There is a house in Jersey; there are several in Italy, at Turin and Florence; three in Belgium, at Brussels, Liège, and Ghent; one at Vienna; one in New York, one in China, and one in London.

In China, the Religious have charge of the European schools at Shanghai, there are also asylums for the aged, for cripples, orphans, and deaf-mutes.

Their Rule is that of St. Ignatius, as far as is possible for a community of women to follow it.

They came to England at the invitation of the late Cardinal Archbishop of Westminster, in 1873, when a fund was raised to establish a house for them in Queen Anne Street, but they have since removed to Gloucester Road, Regent's Park, where they have a convent, and are doing excellent work.

RELIGIOUS OF ST. ANDREW

EDUCATIONAL CLOISTERED

*Originally Founded 1230**Institute approved at Rome, 1857*

MOTTO:

Ad Majorem Dei Gloriam

THE original Congregation of the Dames de St. André, from which the modern Institute takes its name, dates from the early part of the thirteenth century, and has an interesting history.

The first house at Tournai in Belgium consisted of a hospital, which was founded as a lodging-place for pilgrims to the Holy Land and as a refuge for the sick and infirm, and the Congregation was taken under the protection of the Holy See in 1249 by a Bull of Pope Innocent IV.

In 1513 the town of Tournai was besieged by our King Henry VIII., who enclosed the Convent of St. André in the fortifications which he then erected, and eight years later the nuns suffered under the siege laid by Charles V., Emperor of Germany.

During the beginning of the next century, in

1611, the hospital was turned into a cloistered monastery, and the Constitutions were revised and adapted to this new mode of life by one of the Jesuit Fathers, to whom this work was entrusted by the Archbishop of Cambrai.

It was not till nearly a hundred years later that the nuns began to take up active work, particularly that of education, which undertaking had begun to flourish when the French Revolution broke out, and they, like so many other Religious, were expelled from their convent and dispersed in 1796.

The last Prioress and some of the nuns took refuge in a small house in the town, and when the Reign of Terror was over, she assembled a few pupils, and on her death-bed bequeathed to one of her spiritual children the office of Superioress and the duty of carrying on her work. By degrees subjects increased, and under the authority of the Bishops of Tournai, community life was re-established, the site of the ancient monastery was purchased, and the present magnificent building, which is the mother-house, was erected.

Until this time the Religious of St. André had followed the Rule of St. Augustine, but in 1857, when the Institute received the approbation of the Holy See, they began to follow the Rule of St. Ignatius.

The spirit of the Institute is one of prayer, self-denial, interior life, and devotedness to

all that tends to promote the greater glory of God and the salvation of souls.

The principal work of the Religious is the education of young girls, spiritual retreats for ladies, bank-holiday retreats, and they assist in other charitable works in the various parishes where they may live.

The Institute has at present three houses in Belgium, two in Jersey, and one in London ; the novitiates are both passed at the mother-house, Tournai ; the first novitiate lasts two years, the clothing takes place after three months, and at the end of the two years the novice takes her vows. After ten or twelve years of religious life a second novitiate of six months is made, followed by the public profession according to the Roman ritual.

The habit is black, over which the choir-nuns wear a small black cape, and the lay-sisters a little black shawl ; a white cap with a frilled border is worn by both choir and lay-sisters, and a white frilled collar also by the choir-sisters.

Among the good works undertaken by this Institute, we must not forget to mention that at Bruges they have besides a large boarding-school, a training college for nuns. It is the only one in Belgium set apart exclusively for Religious, no secular students being admitted, and it has been chosen by the Government for the Sisters of different Orders and Congregations devoted to education, or desirous of making themselves

acquainted with the best methods of school management. Besides the technical training received here, the duties of Religious life are also inculcated. A poor-school forms part of the training college, for the purpose of giving the students opportunities of acquiring a practical knowledge of teaching.

The only convent of this Order in England is at Coventry Hall, Streatham, the site of which building once formed part of the Abbey of Bec where the great St. Anselm lived; the Religious of St. Andrew have several schools both for boarders and day scholars, a poor school, an English novitiate and a house of studies for the nuns; this house was founded in 1894.

The Institute is in want of postulants, owing to the numerous works of zeal which it has undertaken.

SISTERS OF NOTRE DAME DES MISSIONS

ACTIVE SEMI-ENCLOSED

Founded 1861

MOTTO :

Ad Majorem Dei gloriam

THE Institute of Notre Dame des Missions was founded at Lyons, France, in 1861, by the Reverend Mother Marie du Cœur de Jésus, *née* Euphrasie Barbier.

The venerable foundress was born at Caen, in Normandy, in 1829. She was educated by the Sisters of Providence, and in 1847 she entered the Institute of the Incarnate Word as a novice. After her profession she was sent with several other Sisters to London, and there worked under the Oratorian Fathers, whose Superior at that time was Father Faber, in poor schools and orphanages, and as time went on, they took up other educational works. The Institute of the Incarnate Word had then changed its name to that of Our Lady of Compassion. It was originally a missionary Order, but after a time it was decided that the Sisters should remain in

London, and continue the excellent works in which they were there engaged.

Some years later the Marist Fathers appealed to the Institute of Our Lady of Compassion for help; they asked for Religious willing to be sent to their Foreign Missions in Oceania. Mother Marie du Cœur de Jésus, who had always felt that her vocation to the religious life was primarily that of a religious missionary, was permitted by her Superiors to answer this call, and in 1861 she left London for Lyons, where, with the permission of the Holy See, the Institute of Notre Dame des Missions was founded, and at the end of the following year, the Reverend Mother Foundress and one novice received the habit.

Subjects soon began to arrive, and as the house was not large enough to accommodate the Sisters and the numerous orphans under their care, the present mother-house was built on the hill of Fourvière, overlooking the city of Lyons, and in due course other houses were founded in Australia, New Zealand, India, America, France, Switzerland, and England.

The saintly foundress died in England in 1893. She was remarkable not only for her piety, her ardent zeal, and her strong faith, but also for her sweetness and amiability, which drew to her the affection of all who came in contact with her. She was hard upon herself, and lived a life of great mortification, but to others she was ever

a loving and tender mother, whose memory is tenderly cherished by her spiritual children.

The primary object of the Sisters of Notre Dame des Missions is to labour for their own salvation by the faithful observance of the three simple vows of poverty, chastity, and obedience. Their second object is to help to extend the knowledge of God and His Kingdom by devoting themselves to the instruction and Christian education of women and children in non-Catholic and infidel countries.

The Sisters also accept other works of charity, under the direction of the Bishops, such as the care of refuges and orphanages, and visiting the poor and sick in their homes and in hospitals; but as the principal aim of the Institute is instruction and education, the Superiors prefer to accept schools and colleges.

In all their various schools, whether high schools, boarding-schools, middle-class or industrial, the religious education of the children is the first and principal care of the Sisters, while at the same time the marks obtained at the university and other public examinations show that the secular education of the pupils is not neglected.

The interior spirit which the members of the Order endeavour to cultivate is zeal for the greater glory of God, tempered specially with humility, modesty, simplicity, and charity.

The Rule of the Institute is that of St. Augustine, with Constitutions to suit its

particular needs. These were approved and confirmed by the Holy Father, Leo XIII., in 1890. His Holiness Pius IX. had praised and commended the Institute in 1869. The Sisters only go out when necessary, accompanied by another Sister.

The choir-sisters recite together the Little Office of our Lady. The auxiliary-sisters observe the same rule, and have the same exercises of piety, with the exception of the Office, as the choir-nuns.

The habit is a black tunic and scapular, the sleeves of the tunic being bound with blue. A white coif with a double band, a bandeau, and a collar, a black veil, a leather belt, a black rosary at the side, a crucifix on the breast, and a silver ring on the right hand, complete the dress. For religious ceremonies and when going out of doors the Sisters also wear a long black mantle. The habit of the auxiliary-sisters is like that of the choir-sisters, except their sleeves and scapulars are bound with black instead of blue, and their mantles and veils are rather shorter. The general government of the Institute is held by the Mother General, aided by four Assistants and a General Council.

The Cardinal Protector of the Institute is His Eminence Cardinal François Segna. Their English houses are at Deal and Canterbury.



MOTHER MARY OF JESUS,
FOUNDRESS OF THE
LITTLE SISTERS OF THE ASSUMPTION.

LITTLE SISTERS OF THE ASSUMPTION

ACTIVE UNENCLOSED

Founded 1864

MOTTO :

Thy Kingdom come

THE Congregation of the Little Sisters of the Assumption was founded in Paris, in 1864, by the Rev. Father Etienne Pernet, of the Augustinian Fathers of the Assumption, and by Mother Maria de Jesus, *née* Antoinette Fage, the first Superioress of the Order.

Père Pernet was one of the first Religious of the Fathers of the Assumption, among whom he devoted himself to the work of the ministry and of the confessional, but the great labour of his life was the foundation of the Little Sisters. In 1870 he acted as chaplain to the forces during the war, and rendered heroic services to the soldiers at Metz; he was taken prisoner at Mayence, and while imprisoned prepared many of his fellow-prisoners for their First Communion.

He was born in 1824, and died on Easter Monday, 1899, in the mother-house of his spiritual daughters in the Rue Violet, Paris, where he was suddenly taken ill, and the Little Sisters

of the Assumption had the great privilege of ministering to the wants of their saintly and beloved founder in his last moments.

It was while starting the first metropolitan house of his Order in Paris that Père Pernet was struck by the condition of the lower classes of society, particularly of the artisans in times of sickness, when both body and soul were too often neglected. The idea then occurred to him of getting devout ladies to visit the sick poor in their houses, with a view to the ultimate foundation of a new Order whose mission should be to devote themselves exclusively to the gratuitous nursing of the sick poor, and while tending their bodily wants to have as their main object the sanctification of the souls of those under their care.

This is the special work and object of the Little Sisters of the Assumption; they become truly the servants of the poor, for they minister to the family of the sick person they are nursing also; and it is against their Rules to accept payment of any kind, or to take any food, even as much as a cup of tea from their patients.

Among the spiritual works done by these Sisters is the conversion of apostates and of bad Catholics and of non-Catholics; preparing children and adults for Baptism, Confirmation, Confession, and First Communion, and bringing them to these sacraments.

Père Pernet was at a loss to find some one to rule and direct his new Sisterhood, when in a

manner little short of miraculous he became acquainted with Mdlle. Fage, destined to be the future Mother Foundress, and at that time the head of a Dominican Orphanage in Paris.

With her zealous co-operation the new community started in 1864, and continued to flourish under her guidance till her death in 1883. The mother-house in the Rue Violet, Paris, has sent out numerous filiations; at the present time the Congregation has twenty-one branch houses in France, three in Ireland, one in New York, and two in London, at Bow and Notting Hill.

The interior spirit of the Congregation is essentially apostolic, its object being to win souls to God by tending the sick poor in their own homes; but as prayer is absolutely necessary for the accomplishment of their work as well as for their own sanctification, a great deal of time is given to prayer.

The Sisters return to their convent during the day to be present at the various religious exercises, one of which is the recital in choir daily of the Office of our Blessed Lady, for the holy founders took especial pains that their children should have ample time for prayer, and in spite of their active work that they should lead essentially the mixed life, by the union of contemplation with their work. The fact that their field of labour lies outside the convent facilitates the spirit of recollection. The Rule is that of St. Augustine,

with statutes and constitutions to suit the special needs of the Congregation.

The *Lauda* of the Holy See was obtained in 1897, since which date Cardinal Vannutelli has been the Cardinal Protector of the Congregation.

The habit is black; a white linen coif and bandeau across the forehead are worn under a black veil; a crucifix is passed through the leathern Augustinian belt towards the left side.

The novitiate lasts two years. During the second year special training for the work done by the Sisters is given, and at the close of the novitiate simple temporary vows are made, and after a certain number of years perpetual vows are taken. The life is not an austere one, but absolute self-renunciation is required of the Sisters. The demands for the Little Sisters are overwhelming and ever-increasing; in every house the Sisters need to be more numerous than they are to respond to the poor who ask their care; and from every quarter requests for new foundations come to them, many of which they are obliged to refuse, from want of subjects. No dowry is demanded, each one brings what she can. The good work done by the Little Sisters in reconstituting families and bringing the members of them to the sacraments is kept up and perfected by the means of two associations, the Fraternity of Our Lady of the Assumption for the fathers of the families, and that of the Daughters of St. Monica for the mothers, both of which give most satisfactory results.



Photographer, Miller, Old Cumnock.

SERVANTS OF THE SACRED HEART.

SERVANTS OF THE SACRED HEART OF JESUS

ACTIVE NOT CLOISTERED

Founded 1866

MOTTO :

*May the Sacred Heart of Jesus be everywhere
loved*

THIS Congregation was founded in Paris by the Rev. Father Victor Braun in 1866, and was afterwards introduced into England, where it has taken root and spread rapidly.

The object for which it was founded was to undertake all works, spiritual and corporal, for the benefit of the poor and of the working classes, irrespective of creed. The Sisters visit the poor and sick in their homes, and supply them with comforts. They visit hospitals, infirmaries, workhouses, and prisons. They provide orphanages and refuges for girls, penitentiaries for abandoned women, and they superintend and direct the day-schools attached to the missions in which their houses are situated.

They follow the Rule of St. Augustine, with adapted Constitutions. The Sisters are con-

secrated in a special way to the Sacred Heart of Jesus, and they are supposed to do all their good works in a spirit of reparation to His Divine Heart; they try to acquire the spirit of St. Francis de Sales, the patron of the Congregation, and of Blessed Margaret Mary, the patroness of the Novitiate.

The intention of the founder of this Congregation was to carry out practically the idea of St. Francis of Sales when he founded the Order of the Visitation, which, according to the original plan of the Saint, was not to be cloistered.

The novitiate, which can be made in England, at the Provincial House, Homerton, lasts two years, after six months' probation. The three vows of poverty, chastity, and obedience are then taken, annually at first; afterwards, perpetual vows are made.

There are no lay-sisters. The habit is of black woollen serge, with large sleeves, and a scapular of the same material, white linen binder and wimple, and a long black veil. A crucifix is worn on the breast.

The mother-house is at Versailles. Each province is governed by a Mother Provincial, who is under the Mother General.

Besides the Provincial House at Homerton, the Sisters have in London: the French Hospital in Shaftesbury Avenue; St. Pelagia's Home, for 80 penitent women, at Limehouse; St. Pelagia's Home, at Highgate, with accommodation for

100 girl-mothers and their babies; and a Home for Penitent Women, at Rotherhithe; a Home for Children a year old, at Tottenham, and an Ophthalmic Home and School for boys suffering from ophthalmia, at Chigwell, Essex.

They have also houses at Sudbury, Suffolk, at Aberdare, at Liverpool, at Chideock, Dorset, at Lyme Regis, and at Brighton, where various good works are carried on.

They also have homes, orphanages, schools, and hospitals in Scotland.

SISTERS OF THE HOLY FAMILY OF NAZARETH

ACTIVE NOT ENCLOSED

Founded 1875

MOTTO :

Fiat Voluntas Tua

THIS Order was founded at Rome in 1875, by the present Mother General, Mother Mary of Jesus the Good Shepherd.

It received the sanction and blessing of Pope Pius IX.

The primary object of the Congregation, which is partly contemplative, is, first, to imitate the interior and hidden life of the Holy Family at Nazareth, and, secondly, to work for the sanctification of its members and others. Its further object is to come to the rescue of poor Catholics by instructing them, praying for them, and leading them from sin by good works.

The work of the Congregation is visiting the sick and poor, infirmaries, and workhouses, instructing the ignorant, especially in religion, teaching, and taking charge of orphanages and hospitals.

The Sisters were invited to England in 1896, by His Eminence Cardinal Vaughan, who met the Mother General in Rome, and told her his heart bled to think that one part of his flock, the Poles, were, by reason of their inability to understand English, so neglected, and for the same reason could not go to confession, and so were in danger of falling away from their religion and losing the Faith. The Congregation, being a Polish foundation, was eminently suited to this work, but as the Sisters could not do all that was needed for these poor Poles, the Cardinal invited the Fathers of Divine Love, who are also Poles, to come to England.

The Fathers have built a church at Bethnal Green, to which the Sisters are attached, and they work together for the temporal and spiritual welfare of the Polish colony in London.

The Congregation has eleven houses in Europe and nineteen in America. Many of these are boarding-schools for girls of the upper classes. In Austria, the Sisters have a large Government hospital under their charge. In many places they have parish schools, where English and Polish are taught. In some of these they have as many as a thousand children.

The novitiate lasts one year, after a year's postulancy. The novitiate house for the Sisters in Europe is in Rome; the American novitiate house is in Chicago, Illinois.

The interior spirit of the Order is one of prayer,

self-denial, and self-sacrifice for God and His holy love.

The habit of both choir and lay-sisters is black. A small crucifix is worn suspended round the neck, a larger one and rosary-beads at the left side. The choir-sisters wear a mantle of black over the habit. The lay-sisters wear a black shawl instead of the mantle, and their *guimpe* is of plain white linen, while that of the choir-sisters is of white woollen material, and is pleated. A very long black gauze veil is worn on the head over a shorter veil of a thicker material. The costume is very graceful and pretty.

The Congregation has a parish Government school at Bow Common, besides the convent in Old Ford Road, Bethnal Green.

THE LITTLE COMPANY OF MARY

ACTIVE NOT ENCLOSED

Founded 1877

MOTTO :

One in the Heart of Mary our Mother

THE foundress of this Institute is still living ; she is the authoress of some beautiful books of devotion, of which *The Human Life*, the *Path of Mary*, and *Mary's Conferences*, are the best known. *The Path of Mary* contains a faithful account of the " True Devotion to the Holy Virgin of the Venerable Grignon de Montfort ; " *Mary's Conferences* is addressed primarily to the members of the " Little Company of Mary," and sets forth in simple and touching language the spirit which the author desires to see reflected in her subjects.

The Little Company of Mary has been finally approved by the Holy See ; their principal active work is nursing the sick of all classes and creeds, in the hospitals or in their own homes ; their chief devotion is to the dying in union with the Heart of Mary at the Foot of the Cross. This is the interior spirit of this Institute, to assist the dying by every means in their power, to tend

the body after the soul has departed and prepare it for burial *in union with Mary on Calvary*. It is the wish of the foundress that our Lady's Little Company should represent on earth the life of Jesus and Mary when on earth.

The novitiate is a long one. After the postulancy, which is generally of six months' duration, it lasts for five years; the canonical year of which is passed entirely in the convent in studying the interior spirit of the Institute, which takes precedence of everything. In all the novitiate houses, the Sisters watch in turn before the Blessed Sacrament, thus keeping up a continual prayer for the dying, and in all the houses of the Institute on Fridays the Seven Last Words of our Lord on the Cross are recited for the same object at Benediction.

The mother-house is in Rome.

There are no lay-sisters; the habit of the Sisters is black, with a black scapular, a blue veil, a white *guimpe*, a girdle of crimson cord with a rosary depending therefrom; a crucifix suspended by a crimson braid, and the ring is of silver and cruciform; in choir a white cloak is added to the habit.

The Little Office of the Blessed Virgin is recited publicly in all the houses of the Order.

There are three convents belonging to this Institute in England, one at Hyson Green, Nottingham; one at Isleworth, and one at Commercial Road, London; there are three in

Australia, one in America, one in Malta, one in Ireland, and two in Italy.

Subjects are needed, for applications for new foundations come to the mother-house from all parts of the world; a dowry is not required, but the novitiate expenses, which vary according to the means of the applicant, should be paid; but a certificate of nursing would be accepted instead of these expenses. Subjects may train for the nursing certificate in one of the hospitals of the Order or in any other hospital; this training cannot be accomplished in less than two years.

FRANCISCAN MISSIONARIES OF MARY

ACTIVE NOT ENCLOSED

Founded 1877
—

MOTTO:

Ecce ancilla Domini, Domine mitte me
—

THIS Institute was founded at Ootacamunde, in the Madras Presidency of India, by several Religious who had been trained in another Congregation. It had for its primary object the conversion of pagan women, but like every other good work, it did not escape opposition, which in this case amounted to calumny against its members. To clear themselves from the false accusations made against them, the Mother Foundress and three of her companions went to Rome in 1877, obtained an audience of Pío Nono and begged his protection, protesting against the false charges of their adversaries.

The Pope authorized the foundation of the new Institute to be devoted exclusively to missionary work, and that same year, 1877, it was placed under the jurisdiction and protection of the Sacred College of the Propaganda, and with the permission of the Holy See the Novitiate was transferred to Europe and established at

St. Brieux, in Brittany, to facilitate the increase and training of new subjects.

In 1885 the Institute of the Franciscan Missionaries of Mary obtained the *Lauda*, and at the same time the privilege of being placed under the direction of the Minister General of the Franciscans; it has received many other favours from the Holy See since, and in 1890 the final approbation was given in a decree dated July the 6th.

The Rule followed by the members of this Institute is that of the Third Order Regular of St. Francis, which was modified by Pope Leo X. in 1521, hence the name "Franciscan" Missionaries. They add to their title Missionaries of Mary because they profess a particular devotion to Mary Immaculate, Queen of the Apostles and source of all apostolic zeal.

The Missionaries of Mary began their missionary work in Ootacamunde by the Exposition and Adoration of the Blessed Sacrament in the little chapel there; and in all their chapels the Blessed Sacrament is exposed every day, and adoration throughout the day is kept up by the nuns, who succeed each other in watching every hour. At their final profession the Religious consecrate themselves in a special manner to the Adoration of the Blessed Sacrament and to missionary work. It will be seen from this that their life is mixed; they unite the contemplative with the active life.

The principal novitiate is made at their convent near St. Brioux; it lasts two years, after a postulanship of three months. At the close of the novitiate the vows are taken for three years, at the end of which period the novice is free to leave the Institute, and the General Council of the Institute can accept or decline to receive her; if accepted, she is admitted to make perpetual vows.

The choir-sisters are called Mothers or *Mères de cœur*, and the lay-sisters, who help the Mothers in the different employments of the house, are called Sisters.

The habit, scapular, and veil of the Missionaries of Mary are entirely white, in honour of the Blessed Sacrament and the Blessed Virgin; when they go outside the convent they add a black veil and a long grey cloak. The lay-sisters are dressed entirely in grey; all the community wear the Franciscan cord, to which is attached the rosary of the Seven Joys of Mary. The white habit is also worn because more suited to the extreme heat of the Eastern lands in which many of the nuns pass their lives in pursuit of their missionary labours.

Although the Missionaries of Mary have no canonical cloister, they only go out when obliged by business to do so.

They rise at five and go to bed at half-past nine; once a week two of the nuns rise to make the Holy Hour; they make an hour's meditation before Mass, and watch in turn during the day

before the Blessed Sacrament. Besides the fasts of the Church they observe certain fasts of the Order.

They have the beautiful custom of placing at each meal a portion before the statue of our Lady, who is always helped first, and this portion is given to the poor.

The Institute is governed by a Superioress General, who is helped by six Assistants; each province has a Mother Provincial elected for six years, whose duty it is to visit every house in her province at least every three years. Every house has a local Superioress chosen for three years, an Assistant Superioress, and four councillors.

The Religious accept in their missions all the works proposed to them by the Bishops, but more particularly they undertake the conversion of heathen women, to whom in Eastern countries they, on account of their sex, can gain access which is denied to priests. They prepare children and adults for the sacraments; they manage schools and orphanages; they take charge of penitent women; they have hospitals for the sick of all creeds, and they receive in their convents seculars who desire to make a retreat, besides other works of various kinds.

They have now more than twenty-six convents; some of which are in China, others in India, two are in Ceylon, two in Canada, one in Carthage, two in Rome, one in Belgium, one in the Austrian Tyrol, one in Corsica, several in France, and two

in England : one in Clevedon and a new foundation in London.

The prosperity of the Institute dates from the time it attached itself to the Seraphic Order ; in becoming the daughters of St. Francis, the Missionaries of Mary have become impregnated with the spirit and traditions of his Order ; they are closely united to the Franciscan Superiors, whose counsels they seek and whose direction they follow.

Although the number of the Missionaries of Mary has increased so rapidly, it is still small in comparison with the enormous field of labour their apostolic calling opens out, and zealous souls with a vocation for the religious life in its three-fold aspect—contemplative, active, and apostolic—would be warmly welcomed by this Institute.

INSTITUTE OF OUR LADY OF THE RETREAT IN THE CENACLE

ACTIVE ENCLOSED

Founded in the beginning of the Nineteenth Century

THIS Congregation, which has been approved formally by the Holy See, was founded in the early part of the nineteenth century, for a purely spiritual and religious object. This object is first to offer opportunities for retreats to women and girls of all classes of society; this is done by opening their convents for a few days of prayer at all times of the year to those who wish to avail themselves of the privilege.

In the second place, the Religious give religious instruction to rich and poor, young and old, converts or not, either in classes or separately, but always within the convents. Lastly, by frequent Exposition of the Blessed Sacrament, by the recital of the Rosary and public prayers in choir, the nuns labour for the conversion of England and of individual souls.

The interior spirit of the Congregation is to offer to seculars the blessings of the Cenacle or Upper Chamber, in which the Apostles and the Holy Women, with the Blessed Virgin as their

Queen, prepared themselves by prayer for the coming of the Holy Ghost.

To this end the nuns open their houses for retreats, both public and private, to all classes of people, and to all grades of society, from the humblest classes upwards. The poor are received gratuitously at all times, while in France and Italy ladies often leave money with the Reverend Mother to meet this expense.

The Congregation has houses in France, Italy, America, Belgium, and Switzerland, abroad, and two in this country ; one at Manchester, which is under the Bishop of Salford, and one at Stamford Hill.

SISTERS OF ST. JOSEPH OF PEACE

ACTIVE NOT CLOISTERED

Founded 1883

THE Sisters of St. Joseph of Peace were founded in Nottingham by Bishop Bagshawe in 1883; he, in conjunction with the Reverend Mother Mary Evangelista Gaffney, presented the *supplica* for approbation in Rome in 1895, and the *lauda* was obtained the same year. The first Mother General and Council were elected in September, 1888, under the presidency of the same Bishop.

The Sisters undertake elementary and higher education, night-schools, orphanages, training-homes for girls, district nursing and the visitation of the sick poor in this country; in America, where they have five houses, they have in Jersey City a Home and School for the Blind, an Orphanage and two Homes for Girls, one being a summer home at Englewood; at Fairhaven, Washington, and at Rossland and Nelson they have parochial schools and hospitals.

The mother-house is at Nottingham; the branch houses in England are at Grimsby, Sleaford, and Grantham.

There are no lay-sisters. The habit worn by the

Sisters of Peace is of dark navy-blue serge with a scapular of the same material; a leather belt from which hangs a five decade rosary; a white *guimpe*, and domino and a black veil; the Sisters wear a silver ring after their final profession.

The novitiate lasts two entire years, at the expiration of which the novices make triennial vows, to be followed at the end of the three years by perpetual vows.

The Little Office of our Lady is said in Choir.

POOR SERVANTS OF THE MOTHER OF GOD AND THE POOR

ACTIVE UNENCLOSED

Founded latter half of the Nineteenth Century

THIS Institute was founded in London during the Episcopate of His Eminence the late Cardinal Manning by Mother Mary Magdalen (Fanny Margaret Taylor). Its object is the service of the poor and the salvation of souls, and it undertakes all kinds of charitable works.

The Constitutions are founded on those of St. Ignatius of Loyola.

The Sisters visit the poor, teach in schools, nurse in hospitals, manage refuges for penitents and preservation homes for young girls, and in Dublin they have an asylum for aged single women, many of whom are bedridden.

The mother-house is at Rome. Two schools are attached to the convent and a public church. There are twelve other houses: at Dublin; Paris, where there is a Home for Governesses, with a day-school attached; one in Co. Cork; one at St. Helens, Lancashire, where the Sisters have the only free hospital in the town; one at Liverpool, with a Refuge for Penitents; one at

Rhyl; one at Roehampton, where the general Novitiate is, and also an orphanage for girls; one at Streatham, with a refuge for penitents; one at Brentford, with a Preservation Home for young girls; and one in London, in Soho Square, with a Refuge for Penitents, and where the Sisters visit the poor of several missions; one in Scotland, and one in Co. Dublin, Rathdown Union.

There are no lay-sisters.

The habit is black, the scapular dark-blue, the veil black; the crucifix and ring are also worn.

The government is under a Mother General.

THE END.

NAZARETH COLLEGE OF ROCHESTER



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